The Priest

Edited By Priests For Priests

ebruary, 1953

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FATHER FALLON

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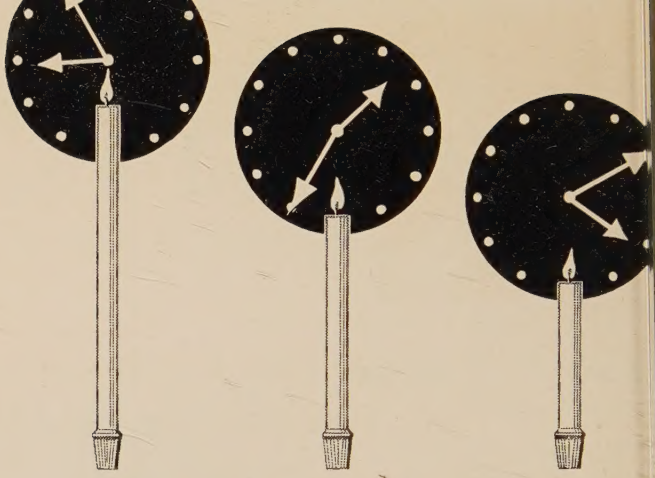

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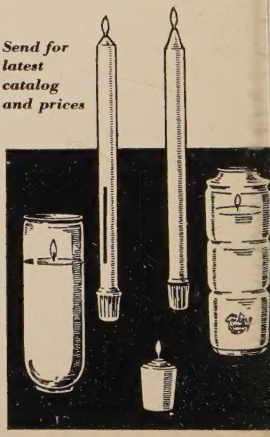

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When To Meditate?

OUR good friend Father Walter Stehle, of St. Vincent's Archabbey, asked us to print a letter he drafted some months ago. It had slipped aside on his desk. You will find it in this issue under Correspondence. Father Walter presents some arguments in favor of meditation before Mass. But since he has had his say. let us speak our piece as well:

Father Walter presents the institutional point of view. But a monastery or a seminary differs *toto coelo* from a rectory. Every resource of an institution is organized to protect the horarium. In a rectory, you are "on your own." This Sunday you start your day with Mass at 5:30. Next Sunday, your first Mass is at 11:00. Weekdays, you may have the convent Mass—excepting that 9:00 funeral on Wednesday and the 10:00 wedding on Saturday. Next week you have the 8:30 Mass.

In an institution, you get up and go right to the prayerhall, which has been heated or soon heats up for the occasion. In a rectory, you scamper across the floor shivering and slam the window shut. Are you to kneel before an upset bed for half an hour? If you try the church, you will likely find it just as cold.

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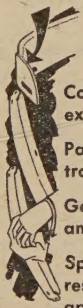

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NAME .....

STREET .....

CITY .....

And whoever heard of doing any serious work before breakfast? That's not the way the corporations operate, and their efficiency experts should know how best to wring success from their employes. Let's treat Our Lord at least as well as we treat our secular affairs. Seriously, if you had an important assignment to work out—say you had been asked to take Bishop Sheen's place next week on TV—would you rise at 5:30 and immediately start to work on the proposition so that you could be free of distractions?

(Mass before breakfast? True. But the Holy Sacrifice makes minimum demands on memory, imagination, and affections.)

This business of distractions strikes us as something of a phantom anyway. The average person does what he's doing. The student turns from his philosophy to his literature. The pastor answers Private Johnson's letter then proceeds to answer Mrs. Schwartz. The one does not impinge on the other. The student or pastor gives complete attention to the affair of the moment.

Well do we remember those sleepy meditations of our student days, made in a guilty stupor for the most part—and how glad we always were when vacation came and we could settle down, wide awake, before the Blessed Sacrament at a civilized hour for thirty minutes of mental prayer.

"If it is not done first it won't get done at all." Another fallacy. If a man is convinced that medita-

Continued on page 92

THE PRIEST **FEBRUARY, 1953** **VOL. 9, NO. 2**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Lawson Associates Report . . .

1952 SET RECORD

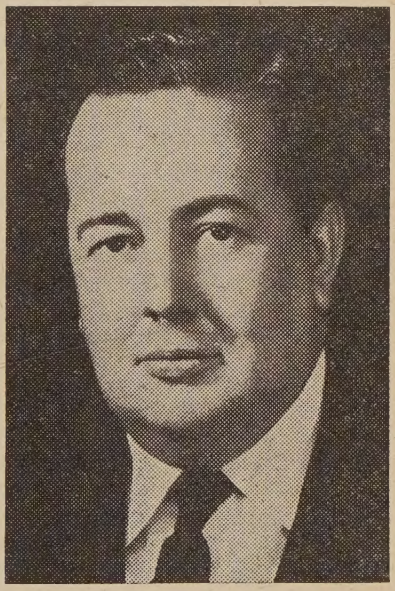
in debt-free financing of Catholic institutions

More Catholic Institutions obtained large, debt-free funds in 1952 than in any previous year in the past decade, according to B. H. Lawson, President, Lawson Associates, Inc., Rockville Centre, N. Y.

"The number of Catholic institutions of all sorts that solved their financing problems last year by engaging our services was almost double that of 1951," Mr. Lawson said.

"This is significant because only about ten years ago few Catholic institutions ever consulted professional fund-raising counsel when they sought to appeal for large, debt-free funds needed for capital financing. But year by year, the successful campaigns planned and directed by Lawson Associates have convinced a steadily growing number of them that professional direction produces results impossible of attainment in an appeal conducted by unskilled volunteers. They are beginning to realize, too, that there are sound, realistic reasons for this.

"For example, when we start a campaign for a parish, practically every other pastor in the surrounding area has his eye on what is taking place. When he sees the business-like efficiency of our methods of planning, organizing and directing, he begins to understand why our campaigns produce funds far in excess of any amount generally thought to be available in the



BERNARD H. LAWSON
President, Lawson Associates, Inc.

average Catholic parish in that particular locality or section of the country.

"Yet there is nothing mysterious about our methods. If you, as a pastor, were planning to build a church, you would consult a firm of building contractors. And you would insist that your building contractor bring in specialists for specific jobs, such as an electrical contractor and a plumbing contractor. You would need the electrical contractor and the plumbing contractor because they are specialists in their fields. In exactly the same way, we are the specialists who can help you raise the funds needed to finance the new building.

"Among other things, we provide free consultation and research services by which it is possible to determine in advance just what is important because it means they can or cannot be accomplished in a fund-raising campaign. We have a permanent staff of Campaign Directors and the fact that these men are on a PERMANENT basis have been tested in action, that they know their business, and that they have a record of successful fund-raising campaigns for the Church.

"To give you some idea of the Catholic institutions that have benefitted by using Lawson Associates services (incidentally, our organization plans and directs to success more Catholic fund-raising campaigns than any other individual or company in the entire field) I am listing a few of our recent campaigns on the following pages.

"I will be pleased to send you a free illustrated brochure describing our services in full detail. Write Dept. H-1, Lawson Associates, Inc., Rockville Centre, New York.

Bernard H. Lawson

Successful

Debt Reduction

Campaigns Higher in 1952

Mr. Lawson's report on Catholic fund-raising campaigns in 1952 also pointed out a marked increase in the number of successful appeals for debt reduction, ordinarily the most difficult of all fund campaigns to "put over." This is unquestionably the time for any pastor with a parish debt to conduct a campaign for its liquidation, the report states. A number of these debt-reduction campaigns are given in the listing.

Representative Fund-Raising Campaigns Planned and Directed by Lawson Associates, Inc.

DEBT REDUCTION

St. Ann's Parish,
Butte, Montana
Expectancy — $75,000
Realized — $69,150

Assumption Parish,
Claremont, California
Expectancy — $30,000
Realized — $33,000

St. Peter Martyr Parish,
Pittsburg, California
Expectancy — $90,000 to $100,000
Realized — $132,346

St. Joseph's Parish,
Greenville, Mississippi
Expectancy — $100,000
Realized — $133,320

Immacolata Parish,
St. Louis, Missouri
Expectancy — $150,000 to $200,000
Realized — $205,000

The Bishop's Hospital Building Fund,
Charlottetown, Prince Edward Island, Canada
Expectancy — $300,000
Realized — $374,700

MODERNIZATION

St. Patrick's Parish,
Catskill, New York
Expectancy — $60,000
Realized — $68,000

SCHOOL CONSTRUCTION

Our Lady of Fatima Parish,
Seattle, Washington
Expectancy — $75,000
Realized — $125,430

St. Mary's Parish,
Baldwinsville, New York
Expectancy — $100,000
Realized — $97,262

St. Christopher's Parish,
San Jose, California
Expectancy — $75,000
Realized — $92,253

Holy Ghost Parish,
Wood Dale, Illinois
Expectancy — $75,000
Realized — $87,000

St. Mary's School,
Medford, Oregon
Expectancy — $100,000 to $135,000
Realized —$141,000 and over

Holy Redeemer Parish,
Portland, Oregon
Expectancy — $150,000 to $175,000
Realized — $206,299

St. Edward's Parish,
Seattle, Washington
Expectancy — $225,000 to $250,000
Realized — $228,342

St. John's Parish,
Milwaukie, Oregon
Expectancy — $75,000
Realized — $98,000

Notre Dame School,
Marysville, California
Expectancy — $200,000
Realized — $207,745

St. Vincent de Paul's Parish,
Mount Vernon, Ohio
Expectancy — $100,000
Realized — $143,935

St. Joseph's Parish,
Mandan, North Dakota
Expectancy — $200,000
Realized — $235,250

PARISH HALL & GYMNASIUM

St. Mary's Parish,
Albany, Oregon
Expectancy — $50,000
Realized — $91,000

CHURCH CONSTRUCTION

St. Colman's Parish,
Washington Court House, Ohio
Expectancy — $40,000
Realized — $40,150

St. Cecilia's Parish,
Harvey, North Dakota
Expectancy — $60,000
Realized — $108,100

Sacred Heart Parish,
Pensacola, Florida
Expectancy — $85,000 to $100,000
Realized — $101,717

St. Charles Parish,
Spokane, Washington
Expectancy — $80,000 to $100,000
Realized — $156,700

St. Joseph of Cupertino Parish,
Cupertino, California
Expectancy — $110,000
Realized — $115,000

St. Ignatius Martyr Parish,
Sanford, Maine
Expectancy — $150,000
Realized — $168,000

United Catholic Appeal,
Salem, Oregon
Expectancy — $250,000
Realized — $255,822

Holy Family Parish,
Seattle, Washington
Expectancy — $150,000
Realized — $258,055

St. Leo's Parish,
Minot, North Dakota
Expectancy — $225,000 to $250,000
Realized — $320,650

St. Cecilia's Parish,
Algona, Iowa
Expectancy — $225,000 to $250,000
Realized — $395,769

—PARISH HIGH SCHOOL CONSTRUCTION—

Immaculate Conception Parish,
Dennison, Ohio
Expectancy — $90,000 to $120,000
Realized — $120,360

Cathedral High School,
Helena, Montana
Expectancy — $250,000
Realized — $175,000

Cathedral School,
Salt Lake City, Utah
Expectancy — $175,000
Realized — $212,000

St. Mary's High School,
Bismarck, North Dakota
Expectancy — $250,000
Realized — $300,000

HIGH SCHOOL CONSTRUCTION

Notre Dame High School,
Biloxi, Mississippi
Expectancy — $150,000
Realized — $237,180

Portsmouth Central Catholic High School,
Portsmouth, Ohio
Expectancy — $300,000
Realized — $310,000

LeMars Central Catholic School,
LeMars, Iowa
Expectancy — $150,000 to $200,000
Realized — $375,000

Anaconda Central Catholic High School,
Anaconda, Montana
Expectancy — $225,000 to $250,000
Realized — $382,526

Owensboro Catholic High School,
Owensboro, Kentucky
Expectancy — $400,000
Realized — $430,396

Great Falls Central Catholic High School,
Great Falls, Montana
Expectancy — $300,000
Realized — $442,000 and over

Pueblo Central Catholic High School,
Pueblo, Colorado
Expectancy — $400,000
Realized — $479,000

Catholic Central High School Building,
Grand Rapids, Michigan
Expectancy — $750,000 to $1,000,000
Realized to date — $1,267,604
(This campaign is still in progress)

Shanley Catholic High School,
Fargo, North Dakota
Expectancy — $400,000
Realized — $405,749

Catholic Central High School
Muskegon, Michigan
Expectancy — $500,000
Realized — $750,386

CATHOLIC CAUSES IN A SINGLE COMMUNITY

Billings United Catholic Appeal,
Billings, Montana
Expectancy — $250,000
Realized — $255,000

United Catholic Building Campaign,
Salem, Oregon
Expectancy — $250,000
Realized — 255,822

CATHOLIC HOSPITAL CONSTRUCTION

No. 1—Divine Providence Hospital,
Williamsport, Pennsylvania
Expectancy — $700,000
Realized — $751,000

No. 2—Divine Providence Hospital,
Williamsport, Pennsylvania
Expectancy — $600,000
Realized — $650,000

Our Lady of Peace Hospital,
Louisville, Kentucky
Expectancy — $1,000,000
Realized — $874,198

St. Joseph's Hospital,
Lancaster, Pennsylvania
Expectancy — $1,000,000
Realized — $961,663

St. Mary's Hospital,
Evansville, Indiana
Expectancy — $1,000,000
Realized — $1,000,000

St. Francis Hospital,
Trenton, New Jersey
Expectancy — $1,000,000
Realized — $993,000

Our Lady of Lourdes Hospital,
Camden, New Jersey
Expectancy — $2,200,000
Realized — $2,408,000

DIOCESAN CAMPAIGN

Bishop Toolen Silver Jubilee
Mobile Diocese — Mobile, Alabama
Expectancy — $800,000
Realized — $815,794

CATHOLIC COLLEGE CONSTRUCTION

Merrimack College,
Andover, Massachusetts
Expectancy — $1,000,000
Realized — $1,130,000

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Continued from page 84

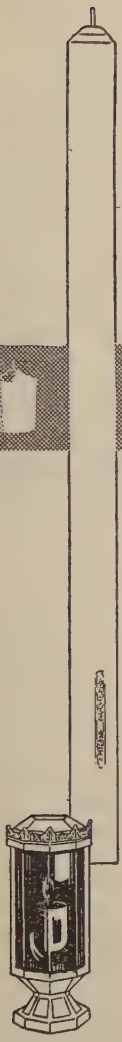
tion is vital, he will get it in sometime, somehow, during the day.

In our 13 years as a priest we have never once made a meditation before Mass. Yet in those 13 years we have seldom omitted the exercise. We are convinced, simply, that it is supremely important. Meditate or perish, is our thought.

Our system is simple. There are four vital exercises in each day: the Breviary in two sittings, meditation, and spiritual reading. Get in at least two of those functions before lunch, and two before supper.

Let's face it. The man in an institution can never grasp the viewpoint of the man in a parish. The average parish priest simply will not get up a half hour early to make a meditation. Anyway, they're not doing it and, like it or not, you can't argue with the fact. So—as long as it's not *de rigore* before breakfast, let's help the parish clergy fit it in at some other time.

All this talk about meditation reminds us of something Fr. Gulovich told us. Pope Pius XI once said to a group of seminarians, including Fr. Gulovich, that the priest who meditates can hardly go wrong. He is something like an old mongrel who goes out chasing cats, nosing through garbage pails, getting ripped to ribbons in fights, but somehow each day, his tail between his legs, he manages to find his way home where his master washes and feeds him and, if necessary, puts ointment on his sores. A homely, but also a striking comparison.



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Currente Calamo Index Available

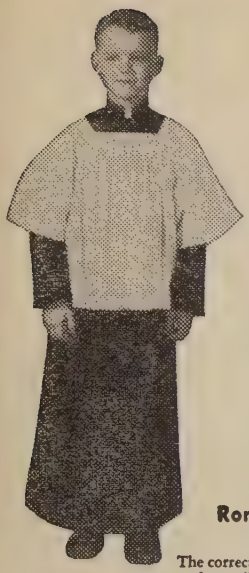
THE index for THE PRIEST, 1952, may be had on application to our business office in Huntington, Indiana.

Berlitz

FINDING ourselves all dressed up with no place to go one afternoon, we strolled into the local Berlitz School and signed up for a course in German. While practically every type of instruction is available—a class or personal tuition in terms of varying length—we chose 20 hours of tuition at $95.00. Bob McCay, the local director and a Seton Hall graduate, gave us a 10% clergy discount.

German is a difficult language. We studied it in school, and gave elementary instruction in it for two years—you know: "Ich sehe die Katze; die Katze sieht mich." But it's not the grammar, it's the vocabulary that throws you. We read theology, philosophy, and musical theory in German with ease, and we have no trouble hearing confessions in the language. Ours is, in fact, a German parish. But each field has its own specialized vocabulary and we aspire to the day when we can, say, swagger into a German restaurant and nonchalantly order "Buckwheat cakes with lots of maple syrup; pumpkin pie with whipped cream; gin later. And turn down that bebop on the Muzak. It's getting a little raucous."

Our tutor turned out to be a married woman, fiftyish, with a Ph.D. from Heidelberg. She had left the "auld sod" in 1939 just before the roof started to fall in.



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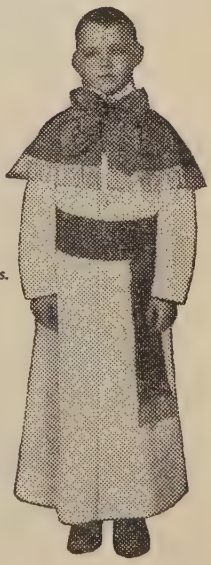

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All garments are cut on full and tested patterns — sewn with close stitch of best thread — all seams are finished — hems are generous in depth.

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Heavy-duty buttonhead snaps are a feature of these cassocks. They have proved to be quicker in use and longer lasting than other types of closure. Buttons may be had if desired.

Colors

Cassocks are available in all popular colors — black, red, white, cream, green and purple.

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Collar Detail

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Very circumspect, she always propped the door open with a pencil. We often wondered why.

We remembered vaguely how our Scripture prof at school would take to his armchair with the Hebrew Bible, but when he read the German text, he always sat at his desk with the dictionary at his elbow.

So it was in our case. Wir sprachen Deutsch hour after hour. We learned that a horse is a Vierfuessler (quadruped), a Pferd, whereas a Stute is a mare and a Fuellen is a colt. A Ross is a big horse. And so is a Haengst. But a Rappen is a black horse, whereas a Schimmel is a white horse, not to be confused with an Apfelschimmel, which is a horse dappled in black and white—nor with a Fuchs, which is a red horse, or, in another context, a fox. Af course, now there may be slight variations in the Pfalz, and the southerners always have their own way of saying things . . .

We learned fifty to a hundred words a day. We discussed social work, religion, politics, housing, and surgery. We spent hours slicing distinctions between homonyms of different genders. And, now that it's all over, we would still have to gather our wits and speak very carefully, with perhaps a few circumlocutions, before we could ask the housekeeper what became of those sox we got for Christmas that she was supposed to mark for the laundry.

We're all for Berlitz, though. They boast that they teach anything from Esperanto to Hindustani. The local office procured a Latin tutor for a few G. I. aspir-

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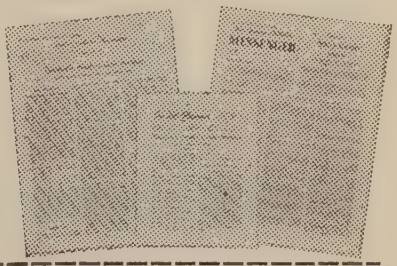

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Currente Calamo

ants to the seminary. Most popular subject, however, is Spanish. French and Italian are about neck and neck. Next comes Russian—and if you want to see something pathetic, the director tells us, you should watch the face of an Irishman trying to learn Russian. German is well toward the bottom of the list.

After we have recuperated from this last brainstorm, we intend to tackle Italian, then French. It's more fun than sitting in a movie or sweating your way across a golf course.

The Man With A Watch

ON our last overnight trainride, we saw something that focussed to a pinpoint a host of childhood memories—toy trains, the mournful whistle heard in bed, the firebox and lighted coaches flashing through the night . . . We had been doing all our traveling by car and plane, but now, after so many years, we lay snug in a berth en route from Denver to Chicago. The train had stopped and we raised the blind a little to see where we were. It was Lincoln, Nebraska, and there stood a grim-visaged railroader with a Protestant face holding a watch in his hand.

Why the watch? We wondered hazily. Never had we seen an airplane pilot pacing the field with a watch in his hand. And this was the type known as a "railroad" watch. What made a "railroad" watch different from other watches? As we say, it brought back half-forgotten memories of railroad

Continued on page 155

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The Priest

Vol. IX FEBRUARY, 1953 No. 2

Editorial Comment

The Confraternity Old Testament

THE first volume of the Confraternity translation of the Old Testament was issued last September, just in time to help signalize the fifth centenary of the Gutenberg Bible. Much was made of that centenary, because it was hoped much would be made of this new version of the Scriptures. The date roughly marked another centenary, that of the revision of the Douay-Rheims Bible of Bishop Challoner (1749-1752). Little was made of this event, because it is hoped the new version will, at least eventually, spell the end of Challoner's. The Confraternity took advantage of the one in order laudably to carry on the tradition of Gutenberg; it overlooked the other because it marks the termination of Challoner's tradition.

This, of course, is only the first volume of the projected fresh translation of the Old Testament; hence it has not as yet really supplanted the existing version. It brings us but the first eight books, i.e., the five books of Moses, Josue, Judges, Ruth. The Psalms were published separately some two years ago. Yet there is enough here to give us hope that the process is fairly begun, and may go forward to an early completion.

And in what is given us there is good evidence that the completed work will be a version of the Scriptures worthy of the title and deserving of serious attention. This is not merely the case of a good translation replacing a weak one—though that is in fact the substance of the matter. But above and beyond that, the work of the Confraternity is breaking decidedly with our vernacular biblical traditions in two most significant respects. First, it is a new and independent translation, severing the line which runs back through Challoner to the Douay of 1609. Second, it is taken from the languages in which the Scriptures were originally written, thus interrupting a policy which runs back to the very beginning of Catholic versions in English.

This trend towards the modernization of the vernacular

Bible, already so far advanced in almost all other modern languages, has had its manifestations before this in our own circles. Msgr. Knox recently completed a translation of the Old Testament that is, to say the least, quite his own; and yet it is not modern since it depends on the Vulgate, contrary to all that one might expect. The Westminster Old Testament, started some years ago in England, has so far reached the publication of only seven books. It is based on the Hebrew text, but insists, as in its New Testament, on adhering to an artificial, a "biblical" type of English. In neither case was the problem squarely faced. English-speaking Catholics were (and for that matter still are) sorely in need of a version of the Old Testament that would not only improve the idiom of Challoner's, but also embody the fuller advantage of a more immediate contact with the original. It might, therefore, be contended that this translation being prepared by the Confraternity of Christian Doctrine is offering us for the first time in our Catholic biblical history the kind of version that is equal to the challenge of our times.

A Change In Principles

It is not necessary to repeat here the observations already made relative to the principles in general which guide this new version.* Perhaps, however, something should be said concerning the two major departures from our traditional attitude, for these make a great difference. When the undertaking was first projected some fifteen years ago, no such sweeping changes were contemplated; rather, the work was to be a revision of Challoner's, and it was to be based on the Vulgate. These were the directions given the revisers by the Episcopal Committee responsible for the work. Yet even then, and later in the course of the program, voices were raised in favor of a fresh translation which should be taken from the original language.

The new principles were eventually adopted only after Pope Pius XII, in his *Divino Afflante Spiritu,* formally encouraged recourse to these original languages in the preparation of modern versions. This in turn stimulated the desire for independence in the matter of the English to be used. Some delay in the program was occasioned by these modifications of the principles, for a good deal of the revision had already been gone through and had to be done over. Now, however, hardly anyone who appreciates what is involved in a work of this nature, what difficulties and problems must be confronted, or who realizes the advantages of direct reference to the original text, will question the wisdom of the change. Certainly no one who

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* Cf. THE PRIEST, V, Jan. 1949; VII, Jan. 1951.

takes the pains to study the results will ask for a return to the older principles.

This version, therefore, is in the very first instance not a mere correction of the Challoner Old Testament. In the two hundred years of the dominance of this latter text, Challoner himself went over it once, and almost every subsequent edition of it pretended to be an emendation of its predecessor. The time has in all truth come when we should cease asking how an idea was worded or a phrase turned in that venerable but inadequate version. The only sensible approach to a translation intended for the readers of today is to enquire how the divine message can best be expressed in the language that is now current.

Yet such an ambition brings with it its own problems. The wording of the existing text always holds some attraction, some temptation to cling to it, especially in familiar passages, when doubt arises. A still graver danger is that of falling into "translation English," the retention of idioms that are not used in English, or even the following of a word order that is not in accord with our rules of emphasis. Further, in avoiding this pitfall, the translator must also avoid paraphrasing that might in itself obscure the meaning intended by the hagiographer. Then, too, some effort must be made at literary excellence without a conscious striving after style, for it remains true that most people will like or dislike the version merely on the grounds of its fluency.

From The Hebrew

The eight books included in this volume were originally written in Hebrew, and they are drawn substantially from the latest printed edition of the Masoretic Text. It is well known that between the autograph of the Old Testament books and the earliest manuscripts we now possess many centuries elapsed; and during these years the text was subjected to considerable handling and editing. In spite of this, however, scholars agree that the existing Hebrew is closer to the autograph than any of its versions. It is not a critical text, as are the modern editions of the Greek New Testament, and yet it is one in which much confidence may be had. This has been confirmed recently by a comparison of the Dead Sea Scroll of Isaias (second century, B. C., possibly) with the text of Isaias given in the Masoretic, which rests on manuscripts of the ninth century, A. D. The several centuries which separate these have not greatly interfered with their substantial agreement.

Good as the Hebrew text may be, it is yet not perfect, having inevitably picked up some errors in the course of its transmission. The duty of the exegete is to detect such imperfections with the help of the biblical sciences, and to correct them as far as this can be done with any

measure of certainty. This the Confraternity committee has done. They have dealt carefully with the available Hebrew text, temperately improving it when the evidence was clear, and avoiding any inclination to rash conjecture. We must, therefore, be grateful to them not only for carrying us back to the original, but also for having done so in a scholarly way. And at the same time this will indicate the ultimate merit of their version, for they have sought to bring us what was written by the inspired hagiographer, and hence have held closely to the only worthy purpose any vernacular version can have.

A Scholarly Translation

Few, perhaps, who read the clear and eloquent pages of this new version will be fully aware of the amount of study, care, and anxiety that has gone into their preparation. Yet, since all the collaborators are trained in the subject, they will have drawn on many of the biblical sciences, certainly not neglecting any of the established results of these sciences. This will be more evident in the footnotes, where indication is given of their evaluation of the text, and where also many recent interpretations or opinions are taken into consideration. We may be assured that the readings and interpretations that appear novel are all justifiable in the light of advanced scientific research.

Anyone who wishes seriously to test the qualities of the Confraternity translation can do no better than to compare a few of its passages, taken almost at random, with any of the editions of the Challoner Old Testament. Such a comparison will settle at once all question of the need of a new effort; it will at the same time illustrate the care and exactness that have gone into the making of the new version. The weakness of the older version has long been common knowledge. It may also have brought with it a kind of discouragement, as though there were just no use bothering with the Old Testament. The correction of this disposition may well prove to be the greatest accomplishment of the Confraternity. We should not beguile ourselves into thinking that now the Old Testament will soon become a popular book, in the various senses of that expression. The fear is that interest in this section of the Bible has so faded that it will take time and a good deal of discussion to enliven it again. Still nothing could be achieved in this direction without an English version that could in all honesty be recommended; and we have the right to feel that this part of the need is fully met by the Confraternity effort.

It must be taken for granted that just because this text is new it will have to face criticism; and no one will expect this more than the committee entrusted with it. They have striven, as honest scholarship requires, to fulfil their assign-

ment as accurately as possible. If they have fallen beneath perfection they are the first who will want to know of it. But criticism varies greatly in its motivation and value. The objective study of the scholar is always welcome; the subjective likes and views of the amateur can be plaguing. And in most instances private opinion will intrude.

Some Minor Faults

This is not the occasion to enter into a study of the work or its merit in detail. Some observations, however, should be made, indicating elements that might be reviewed by the committee. There are some terms that seem infelicitous, such as "iron foundry" (Dt. 4, 20), and the frequent "ancestral houses" in Numbers. The one term is translated "The River" in Gen. 31, 21 and Ex. 23, 31; it is "The Euphrates" in Num. 22, 5. Josue 9, 19 has "stood still" in the text, "halted" in the footnote. There are some instances of inconsistency in punctuation in identical passages.

The notes especially may awaken remark. But let it be said at once that it is most difficult to establish a consistent norm in this respect. Still we may question the inclusion of critical textual notes, even in the rear of a version intended for the general reader. Then, too, some of the interpretations appear unnecessary, while others that we might expect are wanting. The ages of the patriarchs in Genesis might have been given a word or two, as might also the "pillar of salt" in Gen. 19, 26. It is implied in the explanation of Gen. 9, 19 that the flood was anthropologically limited, a growing, but still not the common view. The note on Ex. 3, 2 is not adequate. The law properly requires that a version of this character be annotated; and the wisdom of the law will certainly be verified by the assistance to the reader afforded by the comments in the present instance.

Were this the entire Old Testament, our pleasure in welcoming it might be unconfined; even this fourth part of it must be received with the special joy of possessing something long awaited. There is, however, a lingering fear that tends to obscure this sentiment, the fear that it will not be shared by those who should be the first to acclaim this new version, i.e., the clergy. The committee charged with the task of preparing it have labored long and well; their part in the task may be regarded as achieved.

But *Nil actum si quid agendum.* An important step in the program remains, and that must be taken by the clergy. The Church, through the Confraternity of Christian Doctrine, has placed in our hands this new text which, in many respects, brings to light for the first time the divine message of the Old Testament. A sacred duty of personally benefitting by this

message and of passing it on to all God's children, particularly those entrusted to our care, rests upon us. It is a fact that hardly needs demonstration that the laity will not make use of the version unless their spiritual leaders make use of it. Thus, in the final analysis, whether the Church has fallen short of her ambition, whether the work of this committee has been in vain, whether the new version is the success God intends—all can be and will be decided by the priest.—W. L. N.

A Strolling Minstrel of Penal Days

If you find yourself humming "The Homing Waltz"—top favorite tune at the moment, you are paying an unconscious tribute to a hero of the penal days. For the air goes back centuries in its native Ireland.

It has had a number of lyrics set to it but best known is the one called "The Bard of Armagh." In the song the Bard is called "the bold Phelim Brady." That is the name he went under as he wandered the hills of South Armagh, Down and Tyrone, fiddle under arm, in the persecution days of the late 1600's.

In reality, the strolling minstrel was Bishop Patrick Donnelly of Dromore, and it was by becoming such that he was able to keep in touch with his flock.

Born near Cookstown, County Tyrone, the Bard of Armagh was ordained by Blessed Oliver Plunket. After ministering in Armagh and Louth, he was elevated to the See of Dromore just before the Battle of the Boyne. His 25 years as bishop coincided with the darkest hours in the long night of persecution.

And so, dressed in tattered clothes, and carrying an old fiddle under his arm, he visited fairs and markets, playing folk tunes and ministering to his people.

His "palace" was a mud cabin between Slieve Gullion and Burren Mountain in Armagh. The townland is still named "Doctor's Quarters," because of his association with it.

When Bishop Donnelly died in 1716 the people of South Armagh, under cover of night, carried his coffin all the way back to his native Tyrone. So the Bard of Armagh was laid to rest with his own kinsfolk at Desertcrest near Cookstown.—**The London Universe.**

The control of the production of wealth is the control of human life itself.—**Hilaire Belloc.**

Christ in the Mails

Over 170,000 catechumens

Mr. Joseph A. Breig

THERE is a serious-faced middle-aged priest in St. Louis who instructs an average of more than 600 prospective converts each week without seeing them or talking with them. This is Father Lester J. Fallon, a Vincentian.

Father Fallon is the founder and director of the Confraternity Home Study Service. In his CHSS offices at 442 Lindell Blvd., four priests and 28 layfolk are kept busy as beavers these days sending out correspondence courses on the Catholic Faith, answering questions, and correcting examination papers which are returned by mail.

Among the students are cab drivers, prisoners, patients in veteran and civilian hospitals, housewives, business men, non-Catholics married to Catholics, sailors, nurses — almost any type you might mention out of the intricate cross-section of human beings who inhabit the 48 states—not to mention many foreign countries.

So thick and fast do requests come for instructions—that the CHSS has installed six batteries of automatic typewriters—18 of those astonishing machines in all—to facilitate the work. And there seems to be no end to the thing. The demands go on increasing—and so do Father Fallon's worries about financing the work. He has laid it down as a cardinal principle that no non-Catholic ever will be asked to pay for learning about the Faith.

The seeds of this remarkable apostolate were sown in 1934 when Father Fallon was teaching dogmatic theology and apologetics at Kenrick Seminary in St. Louis. There was a priest in Bristow, Oklahoma, Father Stephen A. Leven, who was spending a night or two weekly each summer doing street-preaching in surrounding towns where there were no Catholic priests. Some seminarians from Oklahoma decided to help.

They approached Father Fallon for help in preparing answers to the questions Father Leven was most frequently asked. Father Fallon became so interested that he went to Oklahoma and spent six weeks with Father Leven on his street-preaching rounds. At the end of that time, he was sold on the idea—with one modification.

The P. A. System

Father Leven did not use a loud-speaker because he liked to have the people gather close around him. But it occurred to Father Fallon that lots of folks

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Nationally known for his writings, Mr. Breig is an associate editor of The Family Digest.

might prefer not to be seen listening to a priest. He adopted the loud-speaker idea so that they could listen without being conspicuous.

With the approval of Archbishop John J. Glennon, Father Fallon, then 33, hied him out with one companion, Father Joseph McIntyre, also a Vincentian, to try street-preaching in southeastern Missouri. The reception they got was not overwhelming, but on the other hand it was encouraging. Town officials were co-operative in giving permission for meetings and for the placing of a big wooden question box in front of post offices or in other prominent spots. Usually the week started with a mere handful of listeners, but the audience always built up during the week.

Soon enough Father Fallon came face-to-face with the problem that led eventually to formation of the Confraternity Home Study Service. People would say to him that they found his talks interesting—but where could they find out more about the Church? Father Fallon took their addresses and promised to try to find a means of informing them.

At first, he sent pamphlets. That flopped. No response. After much thought, he called in some seminarians and asked whether they would help in instructing non-Catholics by mail. They took *Father Smith Instructs Jackson* for their textbook, and prepared six tests covering the matter therein. The exams were the true-false variety so that nobody need do any writing.

To test the system, Father Fallon telephoned to priests in St. Louis until he had the names of 40 prospective converts. He tried out his course on them, and it worked. The first "convert by mail" was a cab driver whose irregular hours of work made it impossible for him to visit a priest for instructions.

A Systematic Basis

The next summer, Father Fallon and his companion street preachers offered instructions by mail wherever they went. Seminarians corrected the completed tests, and a personal letter was sent to each student, answering questions, explaining difficulties, and pointing out mistakes. Soon news of the courses was spreading from Missouri to other states.

A maid in a Chicago hotel found an application in a wastebasket and sent it in. A research professor at Princeton sent for the instructions. So did a cowpuncher in Montana, a lighthouse keeper's wife, a Pullman car porter, and a dancer with a travelling show.

Applications came in so fast that Father Fallon began to "farm them out" to 23 seminaries in various parts of the country. That was the beginning of the CHSS as such.

The movement received a

tremendous impetus when the country began to mobilize for defense. Chaplains, too busy to handle the many requests for instructions, referred men in the armed services to Father Fallon. Father Fallon promptly was swamped.

In the emergency, he appealed, through a chaplain, to the Daughters of Isabella, in convention in St. Louis in 1941. They voted to sponsor the CHSS. Then came Pearl Harbor, and seminarians began mailing tens of thousands of application forms for the CHSS courses to chaplains all over the world. The National Catholic Community Service of the United Service Organizations (USO) also made the applications available in pamphlet racks in NCCS clubs.

Embattled Catechumens

That was the period when men in barracks, men sitting beside tanks on maneuver, machine gunners, anti-aircraft trainees, airplane crews, sailors and submarine crewmen, began pondering over the CHSS instructions, and mailing in their exams.

Soldiers training in the mountains of Colorado studied the courses, and many were baptized. Almost all were later killed in Italy.

Having the work handled by seminarians presented a serious problem during vacation months. As applications poured in Father Fallon saw that he would have to find a way to handle the instructions in the St. Louis office. The Legion of Mary came to the rescue with volunteer part-time typists. At the beginning of 1944, 13,105 persons were taking the courses—and it was then that somebody suggested push-button automatic typewriters. It was an answer to prayer.

The Military Ordinariate provided a battery of the machines, which operate automatically and select, by push-button, the right answer out of about 450 previously-prepared replies to questions.

With war's end, applications from servicemen naturally dwindled. Father Fallon tried an experimental advertisement in OUR SUNDAY VISITOR and discovered that many non-Catholics needed only an invitation. Within three weeks, 1,500 persons answered the ad. By May, 1947, total enrollment had reached 39,492.

Through Catholic radio programs, through Catholic chaplains in hospitals, prisons and the like, through Catholic newspaper and magazine "question box" conductors, news of the courses spread. At this point, enter the Knights of Columbus.

The Knights Take Over

The Missouri State K. C. Council had decided to sponsor a Catholic advertising program proposed by Charles Kelly, owner of an advertising agency. Armed with six sample ads, the K. C. approached Archbishop

Glennon. He approved the plan on condition that Father Fallon's CHSS would handle the incoming mail and instructions.

Father Fallon, never suspecting what he was letting himself in for, agreed. Applications poured in. The word spread among K. C.'s throughout the country, and in 1947 the Supreme Council appropriated $150,000 for a national advertising trial run. So successful were the ads that in 1948 the national K. C. voted to sponsor the program and to assess all members for its support.

As this is written applications total more than 170,000—and will be far more numerous by the time this article is published. How many persons have embraced the Catholic Faith as a result? Nobody knows. There is no way of estimating.

Father Fallon says, "All we know is that out of each 100 persons who apply, we do effective work with between 35 and 40 per cent. When I say effective work, I mean those who either complete the course, or go half-way.

"I have noticed that many persevere half-way through, and then we hear no more from them. But occasionally we get letters from people who say they went half-way, and then went to a priest for instructions in person.

"I have checked this with chaplains from World War II, and found that many servicemen applied for personal instructions after going half-way with us—that is, after completing the lesson on the Sacraments.

"The deciding factor in such cases, it seems, is the Sacrament of Penance. In many cases, when people face the idea of confession, either they quit or they head for a priest . . . I think that our efforts have been eminently worth while. After all, the exact results are registered in the Book of Life, and that is what really counts."

Father Fallon emphasizes that the automatic typewriters —a necessity in view of the volume of the work—have not "mechanized" the instructions. The automatic machines are so adaptable that letters can be tailored to the personal needs of each student. Furthermore, special difficulties are handled individually through personal letters. The CHSS is constantly receiving letters expressing appreciation for the personal attention given to applicants.

Finally, the Home Study Service is now capable of expanding indefinitely. There is no limit to the number of instructions it can handle. Father Fallon, like all who engage in the works of mercy, whether corporal or spiritual, finds himself facing the perennial problem of finances. But God has seen him through thus far, and he trusts that He will continue to do so through the tireless generosity of American Catholics.

Mass In English?

Why not?

Frank Sheper

ONE complaint that is heard from pastors in this country is that so many of our people, especially the young folks, come to church without prayerbooks or rosaries, and attend Mass mechanically, passing the time by gazing about vacantly or else lapsing into a comatose condition, while resting on the edge of the seats. The older pastors still remember how, years ago, a prayerbook was the rule of our people, while today, although the prayerbooks have been streamlined and the purses have become trunk size, most purses contain everything except a cross, a prayerbook, or a rosary.

The writer, reared in a rural German community, still thinks back fondly to the days when every member brought a big German prayerbook to church, large print, and with pictures of the priest at the altar. As the great pageant unfolded the pictures showed the celebrant at different points of the Mass, while above the altar the picture depicted Christ in the various scenes of His terrible Passion.

Thus the people were intimately reminded of the Mass as the continuation of the bloody sacrifice of Christ; they read intently the beautiful German prayers that were centered on Christ's death for our sins.

True, today our people have become missal-minded, our young people know how to follow the priest at Mass, they know a lot about the Liturgy, and yet those using missals are but a minute group. The vast majority come to church without any tools for prayer; they have neither prayerbooks nor rosaries, and the Mass has become a closed book.

About ten years ago I insisted that the children in all our grades be taught to sing the Angel Mass and the Requiem, and our children now sing with such vim and vigor that visiting priests are loud in their praise. As our school numbers around 300 children we have thus trained all of our younger parishioners to sing Gregorian chant.

Again and again I have asked the people to join in with the children, have urged them to use the splendid booklet published by the Benedictines of Collegeville, Minnesota, The Angel Mass, which contains both the Latin and English text, but few if any use the booklets. It seems that as soon as our youngsters enter high school they become mute, they refuse

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Father Sheper is a pastor at Vincennes. He wrote for us some months ago on the St. Vincent de Paul Society.

to sing either in the Mass or to join in the congregational singing at Benediction or other functions.

During the last war we read reports from our soldiers, telling of the Catholic churches in the South Sea Islands and in China and Japan, where the entire congregation sang the Mass in Latin and without books of any kind.

We boast of our superior intelligence, of our high cultural standing, and yet our people cannot or will not learn the Latin prayers at Mass. Recently, though, I heard of a large parish in St. Louis where the entire congregation sings the Gregorian Mass, and from all accounts it is a glorious manifestation of faith, and artistic at the same time.

Why?

Why do our people shy away from Latin? Why is it that they do not even know the meaning of such a common and oft repeated phrase as "Dominus vobiscum"? What is the matter?

Our liturgists have been sounding their tomtoms unceasingly in support of English missals, but, alas, few use them. For one thing, missals are too expensive. Another reason why people do not use them is that most of our churches are dark as tombs, due to the use of opaque art windows, and also because so many pastors do not turn on sufficient lights in their churches. Also many of our light fixtures are designed to make an artistic impression instead of shedding light on the books of the faithful.

On Sunday mornings after the last Mass, the assistant and I count the collection and get it ready for the bank the next morning. Last spring while trying to find some good music to speed up the work, I chanced upon station WILL at Urbana, Illinois, and to my great surprise heard the Angel Mass sung faultlessly and devoutly in English. While I have made some attempts to harmonize the English text to the Gregorian notes, I finally ruled it out as hopeless, but here, lo and behold, I found that it does work.

It was an Anglican service. The minister sang out "The Lord be with you," while the congregation answered, "And with thy Spirit." Then followed the orations sung in the same tone as we use in our Mass. They sang the Third Credo, the most popular one, and I was deeply impressed. The Gloria was sung after the Communion, since it is really a prayer of thanksgiving.

I wondered what they would do with the Preface. That too was sung in the same tone that we use in Latin, but this also was done smoothly in English. Either during the offertory or after Communion, I forget which, they sang the beautiful Victimae Paschali in English. It was well rendered except

that they sang it too fast for my taste. Let us hope that this angelic singing will be repeated soon for the benefit of the clergy.

The Use of English

Will Rome ever permit the use of English in the Mass? Perhaps, for English is now the world language. It is the language of England, the United States, Canada, Australia and the Cape Colony. While the sun no longer follows the drum as in the English camps around the world, yet the English language is here to stay. Consider also the use of Pidgin English in Africa and other parts of the world.

Some months ago I read that Rome has permitted the priests in France to use parts of the ritual in their own language. I have heard, too, that in parts of Germany some of the ritual is said in the Vernacular.

The writer still fondly thinks of his college days where two or three times a week the German Singmessen, as contained in the old Hellebusch edition, were sung with enthusiam by the entire student body, Irish and Poles included. The melodies were easy and full of music, and the words brought out the various parts of the Mass in a most remarkable manner. One of the prized possessions of this writer is an old edition of the Hellebusch songbook as used in all German parishes years ago.

We hear much agitation about getting up a standard hymnal in this country; if we could only translate these glorious hymns I am certain that we could succeed in getting our people to sing, changing them from bored onlookers at the Mass to active and enthusiastic participants.

The St. Gregory Hymnal (in my opinion the best hymnal that we have) contains a great many of these German hymns. Our children sing them here, and the way they sing — louder than ever — when these particular hymns are intoned, proves that they are good melodies, not containing a jumble of sharps and flats, but a simple, prayerful melody, singable, inspirational.

Why Can't We Have It, Too?

If the Germans are permitted to have their Singmesse at Low Mass why cannot we have it? The popes have stressed the necessity of the people praying the Mass with the priest; why not also have them sing the Mass? If we cannot get the altar in the middle of the church, let us gather the faithful around the altar by means of prayer and song in English.

That thought came to me in a most unexpected manner some years ago when a Catholic lady brought some non-Catholic boys to church with her on Christmas morning. They were thrilled with the crib, but not so with the Mass. One lad asked, "Why is the

priest so impolite? He stands with his back to the people and he prays and does things that the faithful cannot see at all."

It rather stunned me when I heard about it. I think the faithful ought to sing the High Mass in English, at least parts of it, and thus they would become more Mass-minded. That Anglican service I heard over the air waves has proved to me that it can be done and that it will work. What think you?

Work And Prayer

"Take, for instance, Saint Charles. There never was a pastor of the Church who labored harder and rested so little; there never was any one who was more incessantly at work for souls, who seemed never to take a moment for himself. No doubt people would have said, 'What an unspiritual man! When can he ever say his prayers? His life is a most commonplace life at the best. There is nothing in it supernatural or saintly.'

"He was indeed continually surrounded by men of business, by the clergy of his diocese, by the people who stood in need. When had such a man a moment to say his prayers? I may truly answer, there was never a moment when he ceased to pray. Filled, as he was, with the gift of wisdom in an eminent degree, his whole heart and mind were united to God with so close an intimacy, that his union with God was never suspended. Whatever he was doing he was always praying. Prayer and work are so akin that their double action need never interfere the one with the other.

"Let us take another example, Saint Philip Neri. For fifty years he never left Rome, save only when he went out to the walls to visit the Seven Churches, or to keep festival in some vineyard surrounded by Roman youths. He was all day long either in his chamber or in the church. He lived an unseen, unresting life for fifty years day and night, like the rising and the setting of the sun. We cannot tell when he prayed; but we know that he prayed always. What was it that sustained that wonderful perseverance of unremitting industry? What enabled him never to take a rest, never to do anything that other men would think so necessary for their spiritual relaxation? Why did he never need it? Because he was always united with God; and in that union with God he had his lips to the fountain, from which he was always drawing refreshment and strength."—Cardinal Manning in **The Internal Mission of the Holy Ghost.**

Strange Shepherds

The non-sacramental life of an administrator

Anonymous

ALTHOUGH I had a double seat to myself, as we pulled out of the Washington terminal the train was fairly well filled. So it was not surprising that a passenger boarding the train at Baltimore asked to share the seat with me.

He was a pleasant-looking, middle-aged man, gray and slightly bald. I felt certain from his familiar yet respectful attitude and the friendly smile that he was a Catholic. The promptness with which he began a conversation, after settling beside me, confirmed my judgment.

"Going far, Father?" he asked.

"As far as this train will take me—New York," I replied.

"You stationed in Washington?"

"That's right — been there seven years."

"Do you know Father X at St. M——'s? He married me."

"No, I don't."

"How about Father Y, the assistant at Our Lady of——? A great fellow!"

"Let's see. No, I've never met him."

His exuberance seemed slightly lessened upon learning that his friends were not my friends. But he wasn't discouraged.

"What parish are you in, Father?"

"I'm not in a parish," I answered; but as I noted the questioning look in his eyes I hastened to add: "You see, I'm in administrative work."

With that, bewilderment gave way to doubt. Gone was the warm smile. "You *are* a Catholic priest?" he queried, with a trace of almost hostile caution.

"Yes, certainly. I—" But an explanation probably wouldn't have restored the early familiarity, so I offered none. There was little conversation from then until he left the train at Philadelphia with a polite: "Have a good trip, Father."

He couldn't be blamed for wondering if I really was a priest. Sometimes I myself begin to wonder, since I perform so few of the normal duties of a Catholic priest. Of course I fulfill the primary function of offering sacrifice; I pray with and for the whole Church through the breviary. But I am of that strange species of shepherds without sheep, priests without the care of — almost without contact with—souls.

"Ordained Office Boys"

In the complex structure of the Church today our number is becoming ever greater—administrators, teachers, chancery officials, editors and publishers,

secretaries; in a word, all those who are covered by the term "ordained office boys."

We are not weighted down by the burdens of the pastoral office, neither in name nor, as curates may be, in fact. To those shouldering such burdens, the thought of life without marriages to arrange, children's instructions, bingos, parish picnics, leaking roofs, school additions and bank deficits seems, no doubt, quite attractive. Certainly, human nature being what it is, all of us incline to freedom from the difficulties that necessarily accompany the care of souls.

But we who do not exercise such an office are deprived as well of the consolations that go with such duties. Rarely do we confer new life through baptism, only occasionally know the joy of reconciling a sinner to God through sacramental absolution. The truly priestly satisfaction of assisting a soul into eternity is but exceptionally ours.

In fact, because of our way of life, we — perhaps I should speak only of myself, but I suspect that I am fairly representative in this regard—are in danger of losing touch with the reality that is part of the daily life of the priest in a parish as he listens to sorrowful tales in the rectory office, as he consoles the bereaved, yes, even as he shares the truly substantial joys of assisting at marriages and first communions.

The bond that is knit between a priest and his people out of the thread of the significant events in their lives doesn't bind us, a situation that might more correctly be described as exclusion than freedom.

The Bond Between Priest and People

Of course we perform some of these functions at times but the relationship is not the same. Perhaps it's baptizing the child of a friend or relative. A priest engaged in work like mine might even, once in the course of his career, instruct and receive someone into the Church, an event which, because of the convert's position in the world, may make the front pages of the daily press. But on the ticker tape of heaven this may appear very insignificant compared to the 300 converts instructed by a classmate in the course of ten years.

We might be called upon for a confession now and then, but a friend of mine, likewise in "administrative work," unexpectedly asked to hear a confession, had to read the long form from the ritual!

We're the boys who sometimes make speeches that hit the headlines, but I wonder how often we give a sermon that actually converts a sinner?

None of this is meant to imply, in a spirit of false humility, that positions such as we hold are not important. When a particular work for the Church is

undertaken on a national scale, some priests are certainly going to wind up behind a desk. For highest efficiency the schools of a diocese must be organized into systems; which means we have to have diocesan superintendents of schools. Seminary classes have to be taught; the Catholic press is vital in the world today; Pius XI urged bishops to assign some of their men to social matters; our Catholic charities offices give big answers to big problems while retaining a Christ-like approach to them. All of which means priests to teach, to edit, to direct and supervise.

Perhaps I exaggerate the circumstance of time in discussing this variety of tasks performed by priests, as though it were something new for them to engage in such diverse activity. Apparently St. Paul had somewhat the same thing in mind when he wrote (I Cor. 12, 28-30): "God indeed hath set some in the Church: first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?"

If we can manage to classify our work under the heading of "helps" or "governments" or at least "interpretations of speeches," we can be consoled by the thought that our functions have a basis in Sacred Scripture.

Heavy Responsibilities

Most of the shepherds without sheep whom I have met, whether or not they like their jobs, are conscious of their responsibility. They realize that they, more, perhaps, than the average priest, represent the Church to those outside it, that while they may be looked upon as public figures, the more accurate term would be public figureheads, in the sense that they never speak merely for themselves. The reporter who 'phones the chancellor to learn the reaction to a new decree from the Holy See is somehow convinced — and manages to convey the impression in his news story—that the voice on the other end of the wire is that of the Catholic Church, or at least the Church in this country or in a particular city. So the story will read: "Catholics here feel . . . etc., etc."

Hence those in such positions are constantly aware that if they blunder, it isn't just an individual cleric proving that he's human; in the eyes of the public it is the Church which has blundered.

They are conscious, too, of the fact that from their numbers there are selected a fair percentage of bishops. The frequency with which those not in parochial work are chosen to

run a diocese may provide the basis for some humorous remarks at a Forty Hours dinner. But the joke may be rather grim to a newly appointed shepherd who has never had much to do with sheep. And now he has a whole flock of them—a diocese—to look after.

My purpose in writing this is not to complain. It may be just a self-reminder that not all are apostles but that "God indeed hath set some in the Church" for other purposes. Or it may serve to impress on one who in a moment of discouragement is beginning to wonder if he had to be ordained to become an "office boy" that even in compiling a table of insurance premiums or fussing about the size of a half-tone or poring over a micro-film of a Chaucerian manuscript he may be contributing something to the advancement of Christ's kingdom on earth.

Let God Help You

A holy religious, directed by our Lord, told Abbot Marmion that she had wished to take all the initiative in a certain transaction. She heard our Lord say to her: "It is for you to choose: either it is I to do it without you, or you to do it without Me." She understood and left the matter to one of the sisters. Our Lord simply did not wish her to act by herself.

"Set no limit to your abandonment to God. As soon as you make any exception, you are no longer one with God and peace leaves you. It would be preferring your little ideas to those of God Whose love is infinite and Whose wisdom is boundless. He loves those whom you love and loves them infinitely better than you do. The more you count on Him the more He will be the Shepherd and Father of the flock. We offer Him an affront in thinking that any creature is necessary to His works. He will take care of you if you think of Him and commit yourself to His care."

St. John of the Cross says that "one of pure love of God does more for the salvation of souls than any exterior works. Teach your novices to do all for love! To do one's duty is a great thing, but to do one's duty out of love is incomparably greater."

St. Theresa said that she would give her life for the least rubric or for the least point of her rule, for she says in it the expression of the will of her beloved Lord.—**Contributed.**

To occupy oneself with trifles weans from the habit of work and of taking pains more effectually than actual idleness.

Santo Stefano Rotondo

An ancient church and its Cardinal

Mr. John Waldron

EVEN those tourists and pilgrims who linger in Rome for a longer time than most rarely come to know the great round church of Santo Stefano on the Caelian. Its neighbors, the Church of Saints John and Paul — magnificently restored by the generosities of Cardinal Spellman—of Saint Gregory the Great—from which Augustine and his companions set out for England—of Santa Maria Navicella—with its grave charm of a most happily mingled ancient and modern art—all draw the eye of the visitor more frequently now than the bare mound of stone rising out of its screen of wall and cypress trees. Guides still point it out from the steps of Santa Maria Navicella —and note that it has been closed many months "for repairs."

The visitor comes to Santo Stefano by a narrow and solitary lane—on which the nearest neighbor to the church is the Hospital of Our Lady of Sorrows—and through a gate of stone and timber that cuts off sight of the bulk of the building at the end of the deep courtyard behind it. The note of the place is silence and slow time. Only if it is the recreation hour will there be even a small stir of the life in the scene—in the small knots of nuns at the gate of the convent and its gardens which adjoin the church. The only real break in the deep quiet of this isolated spot—and one that gives a startling emphasis to the solitude—will be the harsh bark of the sturdy lay *guardiana,* who from her shadowed doorway peremptorily discourages all intruders from approach to the porch and doors of the church. An experienced and adroit sightseer can, however, back off far enough to read the sign hung low on one of the pillars of the porch which tells that entrance is forbidden because of danger of collapse. But Don Mario's card clears the way for an entrance.

This largest of the circular churches of Italy spreads its unforgettable white interior under a vast dome. Dedicated to Saint Stephen, the protomartyr, in 470, this Christian building was very probably an adaptation of the Macellum Magnum—the section for the butchers' stalls—of the market place put up on the Caelian Hill by Nero, the first of the imperial persecutors of the Christians. During a reconstruction in the fifteenth century by Pope Nicholas V, three of the four arms of the Greek cross of the original structure were lopped off.

Mr. Waldron, a retired Georgetown professor, has just returned from a year in Rome.

At that time, too, the outer one of three concentric rings of columns—it had a diameter of 213 feet—was incorporated in the present outer wall of the building.

Morbid Realism

A feature added in the artistically unhappy eighteenth century gave the church a kind of notoriety: a series of thirty-four frescoes done with a sick realism by a trio of mediocrities with the suggestive name of Pomarancio, Tempesti, and Leopardi. The paintings rehearse *the methods* by which the persecutors of Christians from the earliest until relatively modern times tortured their victims. In fearsome detail, and with some obvious savoring of horror, the odd crew covered great stretches of wall with their visions of stonings, entombings of the living, decapitations and mutilations—to glance only at the more usual and bearable brutalities—in a manner that the excellent *Guide Artistique* of Bellonzi and Francia describes with some restraint as of "a very doubtful edification." The spiritual beauty of the head of the Christ dying on the cross in the seventh-century taste of the mosaic in the little apse is a relief—and a reminder of the still center of inner truth that lies in and below the usual vulgarities, nastinesses, and noisy publicities that attend a Christian's martyrdom.

As one prepares to go he finds that the things he will remember from this visit have prepared a mood not easy to clarify or define at the moment—that may, indeed, clear itself only with much time. The associations that will persist—of the insulated quiet of the place, of the link of this very fabric with the Macellum Magnum of the monstrous Nero, of its dedication to Saint Stephen, of the appalling painted expositions of the artists of the Age of Reason—may easily be anything but depressing. There is that mosaic head of Christ on His cross.

Going into the courtyard, one reads again the notice beside the outer door, "Chiusa: pericolo di crollo," and the Englished version below it, "Closed: danger of downfall." Over the door hangs the coat of arms of the Cardinal who takes his title from this church. It carries the motto. "Pannonia Sacra"—"Holy Pannonia," the Roman province over which another, a king, Saint Stephen later ruled. A last turn of the screw comes with the recollection that the adjective "sacer" was for the ancients one that carried not only our meaning "holy" but one that we might render by the word "devoted" or by the phrase "touched by the hand of God"—as it was used of a place or tree struck by a bolt of lightning.

The coat of arms is, of course, that of Joseph Mindszenty, Archbishop of Esztergom, Card-

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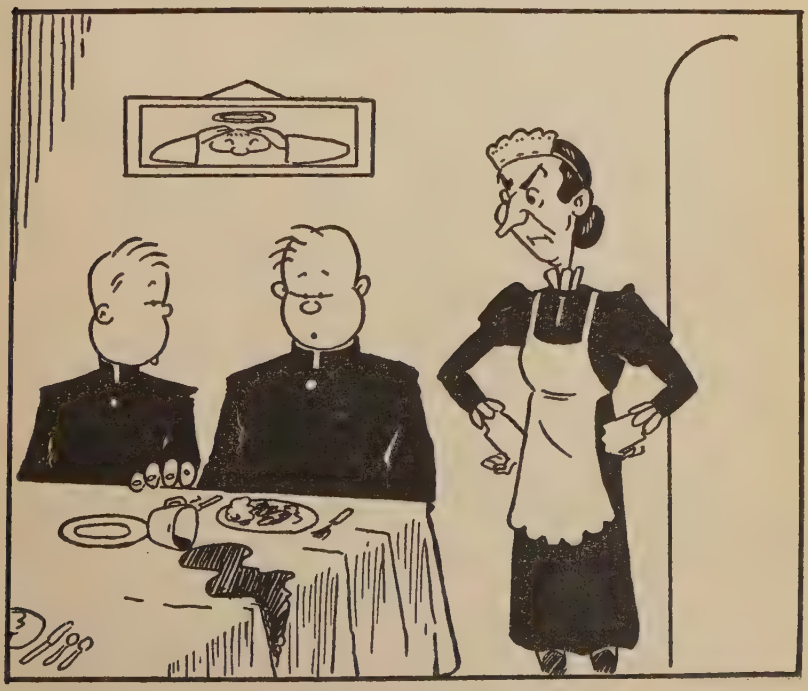

Chant in the Church

Winifrid Herbst, S.D.S.

A summary of papal pronouncements

SACRED music should possess sanctity, goodness of form, and universality. And, as Blessed Pope Pius X then says in the *Motu proprio* on sacred music: "These qualities are to be found, in the highest degree, in Gregorian chant, which is, consequently, the chant proper to the Roman Church, the only chant she has inherited from the ancient Fathers, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity."

Gregorian chant is holy because of its origin. It was born with the Church, so to speak. Though there has been much discussion about the Hellenistic and Hebrew elements of Gregorian chant, when the controversy has been sifted and all is said, it still remains true that originally in its very composition and arrangement it is eminently ecclesiastical.

It originated with the Church; but it was St. Gregory the Great who evidently gave it a new impetus and caused it to spread. Gregorian chant derives its very name from this Pope Gregory (590-604), to whom tradition ascribes the final arrangement of the Roman chant as distinguished from the kindred Ambrosian, Gallican, and Mozarabic chants, which it gradually supplanted from the eighth to the eleventh centuries. And it was Blessed Pope Pius X who by his *Motu proprio* of November 22, 1903, ordered the universal restoration of the authentic Gregorian as the sole chant of the Church. St. Gregory the Great is frequently represented with a dove whispering, as it were, into his ear. That is a pictorial way of carrying on a pious tradition handed down through the centuries to the effect that the Holy Spirit Himself in the form of a dove suggested the Gregorian melodies to Pope St. Gregory.

The Church has carefully guarded Gregorian chant as something holy and has accordingly issued directions regarding its use.

Enshrined in the Missal

Its sanctity comes home to us when we reflect that the Church uses Gregorian chant exclusively in those most holy and venerable prayers which are set to music in its liturgical books, e.g. Missal, Pontifical, Roman Ritual, Caeremoniale Episcoporum, Graduals, Psal-

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A frequent contributor to our pages, Father Herbst writes from St. Nazianz, Wisconsin.

ters, Passionals, Hymnals, the special books of the various monasteries and dioceses, derivatives from the chief liturgical books, like the Kyriale Romanum from the Gradual. Moreover, in certain parts of the liturgy, that is the only kind of chant which is permitted. So, for instance, in the Ceremonial of Bishops we read (all in Latin, of course): "In Masses and Offices of the dead we use neither organ nor music which is called figurative but plain chant, which it is well to use also on ferial days during the time of Advent and Lent" (Lib. I, c. 28, n. 13). "But the chanters, from this fifth Sunday of Lent until Easter, except on Holy Thursday, do not use figurative chant but Gregorian" (Lib. XI, c. 20, n. 4).

This chant being holy, everything that savors of the profane must be excluded from it; and it should be presented in a holy manner by those who execute it. The very substance of Gregorian chant, upon which its forms are built up, consists in this, that it serve as a medium for the celebration of the divine mysteries of the Catholic faith and that it be, as it were, an external ornament to those mysteries. It goes without saying, then, that it may never be used for profane, or non-religious, purposes. Its direct purpose is the service of God; hence it is music impregnated with a profound Christian spirit that has in view the supernatural life. It is melody pure, calm, living, expressive, melody of a spiritual kind that raises the mind and heart from the cold and depressing things of this world to the delightful verities of eternity.

Goodness of Form

Gregorian chant is a specimen of true art. It has what is called goodness of form. As regards structure, it excels by far all other forms of song because of its native originality and its abundance of melody, harmony, and rhythm, so much so, indeed, that it is like a rich and gushing fountain from which musicians both ancient and modern have drawn to their heart's content.

Rhythmically rich because of the freedom it affords, by its means the various texts can be rendered naturally and with great propriety and grace. Its very simplicity of modes and rhythm allows a great variety and its unisonal structure, intimately uniting the melody with the text and effectively expressing the sense of the words, easily moves minds to the devout consideration of the liturgical action. Here we have the marks of true art; and thus the chant excellently fulfils the purpose which music should have in the liturgy.

"Sacred music," Blessed Pius X says in the opening paragraph of his famous *Motu proprio,* "being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctifi-

cation and edification of the faithful. It contributes to the decorum and the splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries." Who could say this better!

Universality

Gregorian chant is universal. Its very character excludes excessive individuality, or, rather, it naturally elevates individuality and tends to make it universal, so to speak. And it is this intrinsic quality of Gregorian chant which makes (or should make) it so acceptable to all peoples in all parts of the world. It is with pleasure that they take up the melody and carry it along, once they have been trained to appreciate it, or once they have been given a taste of its beauty. Witness the congregational singing of the Mass of the Angels (VIII in the Kyriale) in some parish church, or think of the 60,000 school children who sang it in Soldiers' Field in Chicago during the International Eucharistic Congress there. Those waves of Gregorian chant still flow rhythmically upon memory's shore.

Again, Gregorian chant is extrinsically universal, for the simple reason that it is the chant proper to the Catholic Church.

Moreover, it is not the work of one person but of the faithful of the whole Church; and therefore it bears the stamp of universality in its very origin.

Finally, we may say that even its choral character points to its universality. It can be sung by all—indeed, it is desirable that it be sung by all. Those parts that pertain to the people and are to be sung alternately with the *Schola Cantorum* are the fixed parts of a solemn Mass (Kyrie, Gloria, Credo, Sanctus, Benedictus, Agnus Dei, and the responses to the intonations of the celebrant), Psalms, Canticles, Hymns, Sequences, Acclamations. The *Schola Cantorum,* by the way, historically a school of music attached to a cathedral, etc., with the duty of providing a choir for its services, is now loosely applied to any body of trained singers responsible for the music in a church, or even to a vested choir that sings at least the Propers.

One who travels around the earth, let us say, and stops off to assist at Catholic services: Masses, Ordinations, Consecrations, Coronations, Divine Office, will be struck by the universality of Gregorian chant as found in the liturgical books of the Church. Everywhere he will hear the same masterful melodies, sung indeed by singers of

various abilities, yet always the music that possesses sanctity, goodness of form, universality.

The Popes Speak

"For these reasons," continues Blessed Pope Pius X, in the *Motu proprio,* "Gregorian chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule: the more closely a composition for the Church approaches the Gregorian form in its movement, inspiration, and savor, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple."

Blessed Pope Pius continues: "The ancient traditional Gregorian chant must, therefore, in a large measure be restored to the functions of public worship, and the fact must be accepted by all, that an ecclesiastical function loses none of its solemnity when accompanied by this music alone.

"Special efforts are to be made to restore the use of Gregorian chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times.

"The above-mentioned qualities are also possessed in an excellent degree by classic polyphony, especially of the Roman School, which reached its greatest perfection in the fifteenth century, due to the works of Pierluigi da Palestrina, and continued subsequently to produce compositions of excellent quality from a liturgical and musical standpoint. Classic polyphony agrees admirably with Gregorian chant, the supreme model of all sacred music, and hence it has been found worthy of a place side by side with Gregorian chant in the more solemn functions of the Church, such as those of the Pontifical Chapel. This, too, must therefore be restored largely in ecclesiastical functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are usually not lacking."

Seminary Training

As regards seminaries, the Apostolic Constitution of Pope Pius XI says that "there should be a frequent and almost daily lecture or practice—however short—in Gregorian chant and sacred music. If this is carried out in the spirit of the liturgy, the students will find it a relief rather than a burden to their minds, after the study of the more exacting subjects."

Later on in this same Constitution, the Pope says that choirs of boys should be had, not only at the basilicas and cathedrals, but also in the smaller churches and parish churches. The instructor of the choir of men should train them, so that the boys may sing with the men and supply the soprano voices in the

polyphonic chant. Behold here the solution of the problem of supplanting the mixed choir of men and women with the liturgical male choir.

Then Pope Pius XII takes up the refrain, musically speaking, in his Encyclical Letter on the Sacred Liturgy, *Mediator Dei* (Nov. 20, 1947):

"As regards music, let the clear and guiding norms of the Apostolic See be scrupulously observed. Gregorian chant, which the Roman Church considers her own as handed down from antiquity and kept under her close tutelage, is proposed to the faithful as belonging to them also. In certain parts of the Liturgy the Church definitely prescribes it; it makes the celebration of the Sacred Mysteries not only more dignified and solemn but helps very much to increase the faith and devotion of the congregation. For this reason, Our Predecessors of immortal memory, Pius X and Pius XI, decreed—and We are happy to confirm with Our authority the norms laid down by them—that in seminaries and religious institutes, Gregorian chant be diligently and zealously promoted, and moreover that the old *Scholae Cantorum* be restored, at least in the principal churches; this has already been done with happy results in not a few places.

"Besides, 'so that the faithful take a more active part in divine worship, let Gregorian chant be restored to popular use in the parts proper to the people. Indeed, it is very necessary that the faithful attend the sacred ceremonies not as if they were outsiders or mute onlookers, but let them fully appreciate the beauty of the liturgy and take part in the sacred ceremonies, alternating their voices with the priest and the choir according to the prescribed norms. If, please God, this is done, it will not happen that the congregation hardly ever or only in a low murmur answer the prayers in Latin or in the vernacular' (Pius XI).

"A congregation that is devoutly present at the Sacrifice, in which Our Savior together with His children redeemed with His Sacred Blood sings the nuptial hymn of His immense love, cannot keep silent, for 'song befits the lover' and, as the ancient saying has it, 'he who sings well prays twice.' Thus the Church militant, faithful as well as clergy, joins in the hymns of the Church triumphant and with the choirs of Angels and, all together, sing a wondrous and eternal hymn of praise to the Most Holy Trinity in keeping with the words of the Preface: 'We beseech Thee that Thou mayest command that our voices also be admitted with theirs.' "

He who prays constantly and fervently for the grace of perseverance will achieve it with infallible certainty.—**Suarez.**

Catholics in the Armed Services

A plea for chaplains

Captain John D. Hayes
United States Navy

TODAY military people have assumed a position in American society such as they never held before. Whether we like it or not, events of the turbulent twentieth century seem to have decreed this. For the first time in our history, except for periods of intense but short wars, the armed services and the civilian society have been forced into intimate contact. Military personnel, at least for a generation, will be close and important neighbors instead of just poor relations, and military officers will be shaping our young men during their formative years.

The fact also must not be forgotten that many of these men will choose or accept careers in one of the armed services and will live, marry, and raise children within a social framework radically different from normal civilian life. These men will be military professionals but not of the type for which Christian and Americans have traditional dislike. Rather, in this era of fear and danger, these professionals, your sons and mine, are to be a shield as were the soldiers of Charles Martel, the knights of the Crusades and the sailors of Lepanto — Christian men who stood firm against a thousand year surge of militant Mohammedanism.

In the Gospels, the Roman soldier and the temporal order he symbolized are always held in respect. Christ chose a Roman centurion to make the great expression of Christian faith that is today a prayer of all Catholics, "Lord, I am not worthy . . ." Another centurion in the performance of his duty had the most terrible task a human being ever was called upon to do. This man in the turbulent scene of the crucifixion could still raise his thoughts above the hatred of the mob and the vile spirit of the day to say, "Truly, this man was the Son of God."

It is a cause for wonder that Catholics generally are not closer and more intimate with their more or less exiled fellows in the armed services of their country. Catholics in these services can claim with considerable justification that they have been largely neglected during peace time. No statistics are needed to indicate the sad record of fallen-away Catholics among regular army and navy personnel. Because so few Catholic priests entered the naval service during the nineteen thirties, there are insufficient older priests available to guide and advise the younger ones who are entering in greater numbers now. Comparable conditions no doubt exist in the army and air force. A lesser

consequence of this is that Catholics have small representation today in the higher ranks of the various Chaplain Corps. Rank exists and is important to every one in military service, regardless of function, despite statements to the contrary.

In my first twenty-two years as an officer, I did not have the good fortune to be a shipmate with a Catholic chaplain, nor was I close to a priest in any sense during this period. The coming generation of Catholic professionals should be better served. If not, will the men who today are leaving Catholic homes for careers in the armed services of the United States still be going to church regularly twenty years from now? Will their wives be Catholics or become Catholics? Will their children go to Catholic schools? Will they even get Catholic instruction?

"More and Better Chaplains"

I should stop here while I am in navigable waters. I should be satisfied with just pointing out the problem. The solution is obvious—more and better chaplains; but that helps us little. As a professional officer, not as a Catholic layman, I would like to develop some aspects of this problem as I see it.

More chaplains? Far be it for me to suggest where the all-too few priests should be allocated among the faithful and the missions today. I would like to venture a prediction, however, based on thirty years of living with people in all three services. If a strong spirit of Catholicism were developed in the military society, it would in time provide its own vocations. In few other professions in this country do sons follow their fathers with such regularity. It is my opinion that the welding of the religious to the military virtues within the family unit would provide a fertile source of vocations for seminaries as well as for our national academies.

A fruitful area for Catholic charities also remains untapped. Catholics in the armed services today are required to furnish little for church support. The basic charitableness of military personnel is demonstrated every day. If Catholics in the services were asked to carry a heavier financial burden for their Church, they might have a greater feeling of belonging to the Church Militant. At any rate they could easily provide the means for training priests necessary to serve them.

Difficulties In The Service

What about better chaplains? Notice, please, that I did not say better priests. I am trying as best I can to give the objective viewpoint of a naval officer, not that of a Catholic layman. A priest generally enters military service, as far as I know, unprepared for what he is to face. When he receives his commission, a conflict immediately starts within him. He is a priest

and therefore set apart from men in the things that pertain to the service of God. On the other hand he is an officer in a military and therefore hierarchical society with responsibilities and duties foreign to his sacerdotal position. This conflict will never be resolved as long as he is in the service. He will be required to administer to all creeds, not only in a social and administrative sense, but also in a religious way.

To the young priest this may pose the danger of heresy, or at least of overshadowing his all - important responsibilities. Among his shipmates, both officers and enlisted, he is not accepted as a priest, he is only accepted as himself. He must prove himself as a man before he can show what it means to be a priest. His Catholic fellows realize that he is the representative and personification of Roman Catholicism in a skeptical society and they wonder whether he can measure up to the challenge. Because of this he may even find non-Catholics more disposed toward him than Catholics. Nowhere does the priest have the opportunity to get so close to people of other creeds as he does in the services. Non-Catholics will measure him with other chaplains and as long as the cream of Catholic youth go on to the priesthood, Catholic chaplains will always have an advantage. But Catholics in the service will not measure him with other chaplains; they will measure him with other priests they have known.

The Catholic chaplain must conform to the regulations of two lives. He must obey the orders of his Church and of his military service. Both are demanding. As he becomes more senior, he is given more administrative military responsibility over other chaplains with no commensurate religious authority.

Finally, there are the temptations that military flesh is always heir to. May I ask if it would be posible to give seminarians some training in the tasks of military chaplains? Or could certain seminaries be assigned this responsibility? The training of missionary priests is pointed to their special objective. More than is generally realized, military service is a missionary field for a priest.

I myself can only say that, after sympathetically observing Catholic priests in the U. S. Navy for more than half a lifetime, I submit that special preparation is needed for this difficult and trying priestly effort.

Burning the candle at both ends is one sure way to go out like a light.

Suffering in silence isn't so bad if everybody knows what you're doing.—**The Sign.**

'For Whom the Bell Tolls'

Joseph A. Mastrangelo

A pastoral vignette

THE doorbell rings. Open the door and look into the eyes of the two people standing before you. Sorrow has swept through them like a huge wave, almost drowning their hearts in it.

Look at the young man: broad-shouldered and manly, with tears, undried, in his eyes. Tears that are rebellious. Tears that ask for a reason. He has his arm around the Little Old Lady's thin and drooping shoulders.

Already she wears the black of mourning. She is genteel, courteous, even in her abysmal sorrow. For a second, look into her eyes: the tears are there, but the eyes are dry. Her tears speak of memories, of sorrow, of agony, of death.

"My husband passed away at 5:30 this morning, Father. My son and I have come to make the arrangements for the funeral."

Express your sorrow then, in halting and empty words. Lead them to your office. Pull out paper and pen. Ask questions. Write down the information given.

For a long minute, pull them out of their sorrow. Make them put their feet on the ground. Here is Death, but there is a certain amount of business that accompanies it. Then again, express your sorrow, hand out condolences, put your sympathy into words.

Quietly, softly, the Little Old Lady speaks again: "We didn't call you, Father, because it was so foggy this morning, and you have such a bad cold. And besides, it was so nice of you to visit us yesterday."

Speak again, tell her you understand, tell her that her husband received the Last Sacraments a week ago, tell her that you gave him the Last Blessing yesterday, and tell her that you remembered him at Holy Mass this morning.

Let her talk, for she wants to. Let her tell you more about her dead husband, who lies in an undertaker's embalming room being prepared . . . and dressed so that people may come and see him, and not see the ravages of a disease that stopped his eating, his talking. The undertaker will hide the ugliness of the disease behind powder and puff and silk and velvet. The undertaker will do a job, a good job. No one will ever know.

"He didn't want me to leave him for a single minute. He always wanted to hold my hand." Like a young girl speaking of a young husband, she tells you this. She smiles a little and

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The writer is pastor of St. Lawrence's Church, Hillsville, Pennsylvania.

adds: "We've been married 44 years. We've buried two sons and a daughter, and he still wanted to hold my hand . . ." Her voice, thin and tired, trails off into nothing.

Find words to tell her that he must have been a good husband, he must have been a good father. Watch her nod in assent and, suddenly, there are no more words.

Lead them to the door and say that you'll visit them and you'll say the Rosary the night before the funeral. The Little Old Lady looks up at you and her eyes are filled with a gratitude which can only be seen in a time of deep sorrow.

Go back into your office, look out the window, and watch them walk away. The young man with the broad shoulders with his arm around the Little Old Lady without a husband.

Sit at your desk, and write yourself a memo: Cancel the regularly scheduled Mass. Notify the people. Tell them: "We're having a funeral on Wednesday. I'm sorry, but I'll have to postpone your Mass."

Don't leave your desk. Sit there and let the thoughts come seeping through. The proud sorrow of the son and the humble sorrow of the mother become a part of you.

The dead man was one of your parishioners: not a real good one, but still yours! When he died you died a little—"For whom the bell tolls"! And when sorrow rang your doorbell and walked through your rectory door, you became a part of it.

So it is, every sick-call, every death call, and a priest gets sick a little and dies a little . . .

"My God, what a life. And 'tis thine, priest of God."

A Test

If you obey God, there will come a moment when the voice of man, with all its holiest natural authority, will be raised against you.

The friend and the wise adviser, the brother and the sister, the father and the master—the entire voice of your prudent and keen-sighted acquaintance, the entire weight of the scornful stupidity of the vulgar world—for once they will be against you: all at once you will have to obey God rather than man.

The human race, with all its wisdom and love, with all its indignation and folly, on one side; God alone on the other. You have to choose.—**Ruskin.**

We must use our powers and graces or we will lose them irretrievably. The man who does not regulate his life religiously, deteriorates and degenerates religiously. It is either growth or decay. Do not deceive yourself. There is no **tertium quid.**

—Father Walter, O.S.B.

Code and Cult

J. F. Marbach, J.C.D.

Questions may be submitted to the editors

IS there a specific penalty for those Catholics who unfortunately profess Communism, defend it, or help to propagate it?

The Cardinals of the Holy Office on June 28, 1949, declared that such Catholics, as apostates from the Catholic Faith, automatically incur an excommunication *speciali modo* reserved to the Holy See; on June 30, 1949, Pope Pius XII ordered this decree to be promulgated — *Acta Apostolicae Sedis,* XLI (1949), 334.

If such a Catholic comes to a priest to arrange for a marriage, Canons 1061 (he must sign the usual promises), 1102 (the rules for "mixed marriage" ceremonies must be followed), 1109 § 3 (best to prohibit the marriage from taking place in church), are to be observed, declared the Holy office on August 11, 1949—*Acta Apostolicae Sedis,* XLI (1949), 428.

Has anything been decreed by the Holy See concerning young boys and girls who participate in associations and groups run by Communists under various names?

The Holy office, on July 28, 1950, declared that these boys and girls cannot be admitted to the Sacraments as long as they participate in such associations—*Acta Apostolicae Sedis,* XLII (1950), 553.

In my parish is a Catholic who left the Church to become a Mason; now he is repentant and wishes to return to the Sacraments. What is the procedure?

The censure for joining the Masons is an automatic excommunication *simpliciter* reserved to the Holy See (Canon 2335).

The Quinquennial Faculties from the Sacred Penitentiary allow the bishops of this country to grant to a priest the power to absolve such a Catholic from the censure in the internal forum, whether in or out of the confessional; the person must give to the priest, or destroy, all insignia and books, etc.; a grave penance is to be imposed and the person must promise to go to Confession frequently, and he must repair any scandal he gave.

Whom should I contact for "The Archconfraternity of Our Lady of Perpetual Succour"?

This Archconfraternity belongs to the Redemptorist Order, whose General has the power to incorporate branch confraternities. You might contact the nearest parish that belongs to the Redemptorists.

What is the "Confraternity of Our Lady of Compassion"?

This Confraternity was founded by Pope Leo XIII in 1897 for the return of England to the Faith.

What were the changes concerning Fast and Abstinence on Ember Days and on Vigils as affecting the United States?

Canon 1252 decreed, among other things, that the Ember Days and the Vigils of Pentecost, All Saints, Assumption, and Christmas, are days of both Fast and Abstinence.

During World War II, in December 1941, Pope Pius XII granted special faculties to the Ordinaries of the world to dispense, if they saw fit, from the usual rules of fast and abstinence. Many bishops did exercise this faculty and granted wide dispensations, so that in some dioceses only Ash Wednesday and Good Friday were kept as days of both fast and abstinence, since these two days were excluded from the grant to the bishops—cf. Bouscaren, *Digest,* II, 363.

On January 28, 1949, the Pope decreed that these former wide faculties of the Ordinaries, granted because of the war, should be restricted on some points so that, dating from the beginning of Lent in 1949, abstinence must be observed on all Fridays, and that abstinence and fast together must be observed on Ash Wednesday, Good Friday, the Vigils of the Assumption and of Christmas (nothing was said of days of fast alone)—*Acta Apostolicae Sedis,* XLI (1949), 33, (with some slight differences the same changes were made for Eastern Catholics). This same decree of the Sacred Congregation of the Council added that the Pope granted that on days of both fast and abstinence, eggs and milk products may be taken at both the morning and evening meals.

Thus, by indirection, the Pope left it to the bishops to decide whether on the Ember Days and on the Vigils of Pentecost and All Saints both fast and abstinence should be observed. At their November, 1951, meeting, the bishops of the United States did agree on new regulations for this country (each bishop was to promulgate the new rules in his diocese) and they decided that the Ember Days and the Vigils of Pentecost and All Saints were to be days of only partial abstinence (meat may be taken once a day at the principal meal) and also days of Fast. The "relative norm" now applies in the question of fasting—it is left to the conscience of the individual to decide how much food he needs to preserve his strength during the day, but the aggregate of the two lesser meals must be less than the quantity taken at the principal meal.

Another change is that con-

cerning the Wednesdays in Lent. Ash Wednesday remains as a day of fast and complete abstinence; the Ember Wednesday in Lent is a day of fast and partial abstinence; the other Wednesdays in Lent are now days of fast only as are the other weekdays of Lent (but "fast" in our country also means "meat once a day" for those 21-59 besides the new relative norm concerning the quantity of food). Cf. THE PRIEST, November 1952, p. 845.

It is easy to see how a non-Catholic, who marries a Catholic before a justice of the peace, may be in good faith as to the validity of their marriage. Does this good faith preserve the children from illegitimacy in the canonical sense?

Canon 1114 decreed that *"Legitimi sunt filii concepti aut nati ex matrimonio valido vel putativo . . ."*

Canon 1015 § 4 defined *"Matrimonium invalidum dicitur putativum, si in bona fide ab una saltem parte celebratum fuerit . . ."*

Thus, previously, the above question was usually answered in the affirmative as such was a common interpretation of these two Canons, but on January 26, 1949, the Commission for the Interpretation of the Code, declared that the word *"celebratum"* of Canon 1015 § 4 must be understood only as a marriage celebrated before a priest —*"dumtaxat matrimonium coram Ecclesia celebratum"*—*Acta Apostolicae Sedis,* XLI (1949), 158.

Thus the canonical defect of illegitimacy is attached to all children of civil marriages involving Catholics even if good faith exists in one or both parents. Now good faith in relation to legitimacy applies only when a marriage is celebrated before a priest, but is invalid for some other reason, e.g., the parties did not know they were really second cousins, or, e.g., *crimen* existed and a dispensation was neglected.

May women belong to the Holy Name Society?

Technically, yes, but custom in the United States seems to be against it. As a Confraternity in the Church, the Holy Name Society is open to both men and women. Conversely, the same is true of the Sodality of the Blessed Virgin Mary; custom seems to limit the membership in the parish Sodality to women, yet certainly men are not excluded from joining the Sodality, to avail themselves of the many Indulgences and benefits of such membership.

What was the reply of the Holy See about non-Catholic baptisms in the United States?

Some bishops of the United States asked the Holy See whether the baptism conferred among the Disciples of Christ,

Presbyterians, Congregationalists, Baptists, and Methodists, presupposing the necessary matter and form, should be presumed to be valid or invalid, in reference to judging marriage cases.

On December 21, 1949, the Cardinals of the Holy Office answered *"Negative"* to the part stating: *"baptismus . . . praesumendus sit invalidus ob defectum requisitae in ministro intentionis faciendi quod facit Ecclesia vel quod Christus instituit,"* and answered *"Affirmative"* to the part stating: *"an vero praesumendus sit validus, nisi in casu particulari contrarium probetur"—Acta Apostolicae Sedis,* XLI (1949), 650.

Has the law been changed in reference to those priests who engage in business of any kind?

Yes. Canon 142 prohibited all clerics from engaging in business either personally or through an agent, and either for their own gain or for the benefit of others; Canon 2380 decreed as a penalty, for a violation of this Canon 142, that the bishop should impose some suitable punishment.

However, on March 22, 1950, the Pope changed the canon on the penalty for such commercial activity and decreed that such priests, secular or religious, incur an automatic excommunication *speciali modo* reserved to the Holy See, and, if the violation warrants it, they should also receive the severe penalty of degradation—*Acta Apostolicae Sedis,* XLII (1950), 330-331.

What is the substance of the "new" dogma of the Assumption of Our Blessed Mother?

On the feast of All Saints, 1950, Pope Pius XII issued the Apostolic Constitution, *"Munificentissimus Deus,"* proclaiming this dogma—*Acta Apostolicae Sedis,* XLII (1950), 753-771.

The Pope, after summarizing the accumulation of proofs dating from the early days of the Church, the hints found in Sacred Scripture, and the argument of *"convenientia"* of the theologians, decreed:

". . . pronuntiamus, declaramus et definimus divinitus revelatum dogma esse: Immaculatam Deiparam semper Virginem Mariam, expleto terrestris vitae cursu, fuisse corpore et anima ad caelestem gloriam assumptam"—vol. cit., 770.

The circumstances of the Assumption seem then to constitute an unimportant incidental question—e.g., whether Our Blessed Mother was actually buried in a tomb—and are not discussed in this proclamation which decrees simply that Our Blessed Mother, after her time on earth was finished, was assumed in body and soul to glory.

Our Church is near a rail-

road station. One Sunday afternoon at two o'clock a man came asking to be given Holy Communion; his train had been delayed and he had kept his fast even though he knew he couldn't get to Mass on time. I hesitated, but gave him Holy Communion. Was that correct?

Yes. Ordinarily Holy Communion may be distributed only at those hours at which Mass may be offered, but some reasonable cause would allow an exception—Canon 867 § 4.

The case you describe is certainly a *"rationabilis causa"* as required by the Canon. No doubt there could be other examples of travelers in similar circumstances, not only on Sundays, but during the week.

A non-Catholic wife died and the husband came to the rectory asking that an "Announced Mass" be offered for his wife. Am I permitted to do this?

An "announced" public Mass is not allowed. However, a private Mass for the soul of the non-Catholic is permitted—cf. Noldin, *De Sacramentis* (1938), 177, 178. It seems quite an acceptable custom for a priest to tell the family that he will offer the Mass privately on a certain day and hour and that all the family should be invited. No notice, of course, should be in the newspapers.

Canon 81 grants to the bishops a general power of dispensing (from those laws of the Church in which the Holy See usually does dispense) when time does not allow recourse to the Holy See. Does this Canon refer to vows reserved to the Holy See, or to the obligation of celibacy on the part of deacons and subdeacons?

No, to both parts, was the answer of the Commission for the Interpretation of the Code on January 26, 1949—*Acta Apostolicae Sedis,* XLI (1949), 158.

John and Mary come to the rectory to arrange for their marriage. Under questioning, they admit they intend to practice birth control for the first year. May I proceed with the marriage?

In the opinion of the writer, No. This is, however, one of those questions debated at length by arm-chair and seminary theologians.

Some distinguish between two Catholics, and a mixed marriage, by saying that in a mixed marriage such an attitude would be a reason for denying the dispensation, but this same group would allow two such Catholics to marry. The writer agrees with the reasoning as affecting a mixed marriage, but does not see that the conclusion should favor two such Catholics.

The "liberal" view holds that since such a marriage is essen-

tially valid, the priest is not cooperating in an invalid marriage and the two Catholic parties have a natural right to marriage and a natural right to their reputation which would be harmed if the marriage is refused. The writer would again agree with the premise, but would deny the conclusions by holding, (1) the parties have a natural right to a natural marriage, but such is not a natural marriage, (2) the reputation of the Church, more than their reputation, would suffer, because such parties would soon reveal to their friends that the priest married them while he knew they were planning birth control.

Father Heneghan, upholding the view that marriage should not be denied such a couple (*The Marriages of Unworthy Catholics,* Washington, 1944, 126-130) mentions that promises concerning birth control are not demanded in the Code, in the Quinquennial Faculties, or in the 1941 Instruction. Again we may agree with this statement, but we may deny the inference, that such a promise is not absolutely necessary. It seems to the writer that the Code, the Quinquennial Faculties, and the 1941 Instruction *presume* the correct intention of the parties on the basic question of children.

How should I instruct a deaf-mute to "recite" the Indulgenced prayers and invocations of the Church?

Canon 936 declares that deaf-mutes may gain indulgences attached to public prayers if they raise their hearts and mind to God together with the others in the church who are reciting the prayers. As for private prayers and invocations the same canon decrees that it is sufficient if they reflect on these prayers mentally and either "sign" the prayers or simply read them.

What was the Instruction of 1929 in reference to the Communion of the Sick?

In this Instruction, the rule was made that when a priest starts to distribute Holy Communion to many sick persons who may be in the same house or in the same hospital, but who are in separate rooms, the priest should recite in the plural all the usual prayers before Communion when he is at the bedside of the first person.

As he reaches the other persons, the priest says before each only *Miseratur tui,* etc., *Indulgentiam,* etc., *Ecce Agnus Dei,* etc., once *Domine, non sum dignus,* etc., *Accipe,* etc., or *Corpus Domini nostri,* etc., and nothing else until he reaches the last person.

At the side of the last person he adds the prayers after Communion in the plural, and at this last room he either purifies

the pyx or blesses the person with the Host if any remain.—Sacred Congregation of Rites, January 9, 1929—*Acta Apostolicae Sedis,* XXI (1929), 43.

Every once in a while we are asked to dedicate a child to the Blessed Mother. I have been unable to find such a dedication; at present I merely give a ritual blessing before Our Lady's altar. Is this correct?

The *Rituale Romanum* does not seem to have such a special dedicatory ritual; however, the various Blessings for children (*Rituale Romanum,* Benziger, 1945, pp. 425-430) could, it would seem, be used on such occasions; thus your practice would seem correct.

A baby is baptized in an emergency by a priest in the hospital nursery. One of the Catholic nurses quickly agrees to be the godmother, at the request of the priest since there is no time for contacting anyone in the family. Later in the parish church after the child's fortunate recovery, the ceremonies are supplied in the parish church with the two "godparents" the family wanted. Are these the godparents, or the nurse?

The nurse. It is true that ordinarily the Godparents must for validity be appointed by the parents, or guardians, but if these can't be contacted, it is sufficient for the minister of baptism to designate the godparent (Canon 765).

We presume that the mother was not well enough to discuss this problem when suddenly the baby "took a turn for the worse." It would be best, if possible, to tell the mother (but, of course, shock must be avoided) that her child should be baptized at once; the mother could suggest a godparent and by phone this person could agree to let the nurse be the proxy. We presume also that there was no time in the sudden emergency to contact the father.

Is it true that when an indulgence is attached to the visit to a church on a particular day, the visit may be made from noon on the preceding day?—we had a discussion sometime ago about this at the rectory, e.g., relative to November 2.

Yes. Canon 923 provides that when an indulgence is attached to a particular day, and part of the requirements is a visit to the church, the visit may be made from noon of the preceding day to midnight of the day in question. Apparently the reason for this is to give every person ample opportunity to make the required visit.

May I give a blessing to a sick non-Catholic in a hospital, or at home?

Yes—Canon 1149.

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List prepared by the Chicago Archdiocesan Council of Catholic Women.

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Sermon Suggestions

Quinquagesima Sunday

February 15, 1953

Read and explain the Lenten Regulations.

First Sunday of Lent

February 22, 1953

Fast and Abstinence

"HE fasted forty days and forty nights."

1. Behind all the "food laws" of the Church there is the general principle that "when a man gives up his food he gives up his life." We abstain on Fridays because on Friday Our Lord gave His life for us; so we, symbolically, give Him our life by abstaining from an important element of food. Similarly, we explain the Communion fast, the fast of ember weeks, and the Lenten fast.

2. Two points about the Lenten fast give us the key to the spirit of the fast:

(a) the age limits: 21 to 59. These are the years of acquisition and possession.

(b) No breakfast: our first act each day after prayer is a renunciation of material bondage, a declaration of self-mastery.

3. So, fasting challenges us to evaluate the interests of life, the quest for money, position, pleasure. Fasting repudiates the materialistic philosophy of life and proclaims the supremacy of the spiritual in man. It discovers the soul.

4. Fasting goes further and proclaims the supremacy of God over man, thereby rejecting the philosophy of humanism. Humanism leads to self-destruction: birth control, extinction of the unfit, state totalitarianism. Its end is dust. Fasting declares the supernatural destiny of man, the factor of sin, man's responsibility and accountability to God, the necessity of penance and good works, the spiritual value of pain and suffering. Its end is union with God.

5. If we are excused or exempt from the Lenten fast we should substitute other forms of penance that will proclaim the supremacy of the spiritual over the material and the supremacy of God over man. The frequent reception of

the Sacraments, attendance at Lenten devotions, self-denial in food and amusements, spiritual reading are recommended.

Second Sunday of Lent

March 1, 1953

Instruction on Divorce

1. THERE have been several noteworthy incidents that have occurred in the civil forum recently. One was legislation passed at Springfield, Illinois, to the effect that divorce suits could not be filed unless the parties instituting suit had resided in Illinois at least six months prior to the filing of the suit. This bill was proposed by the Chicago Bar Association. The second incident involved action taken by the Illinois judges in the Superior Court abolishing a former concept of a separate divorce court and decreeing that divorce suits take their regular place in the calendar of the judges. To these two incidents we might add a third, namely the action of the Illinois Legislature, three years ago constituting child abandonment as a felony instead of a misdemeanor and therefore liable to extradition and imprisonment in a penitentiary. These three cases are mentioned together because they indicate a definite trend on the part of civil authority. Both the Legislature, the Judges and the Bar Association had become alarmed at the contempt for the sanctity of marriage and the family. They were aware that perjury was rampant in our divorce courts; they knew that "quickie"

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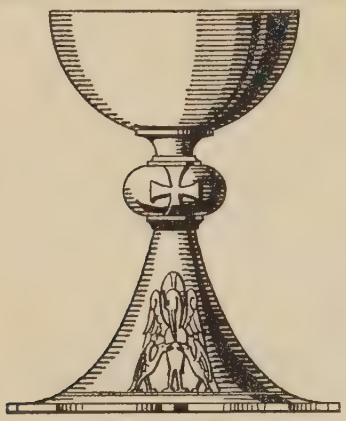

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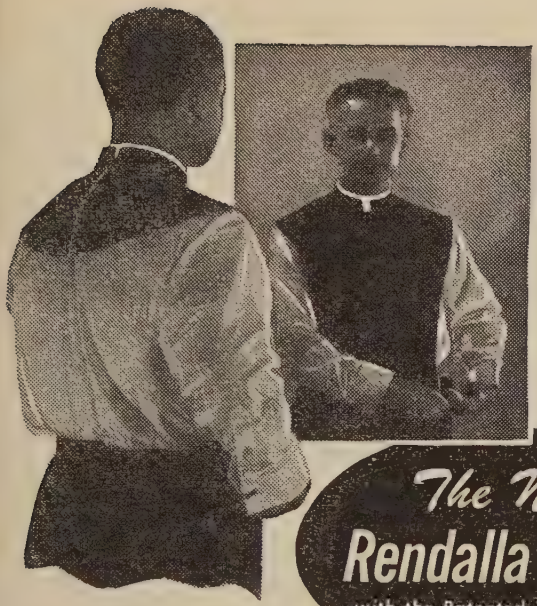
divorces were being procured for out-of-town people by greedy lawyers; they saw the devastating effects on children who had been cast aside by one or more selfish parents. Motivated by what they termed "reasons of public policy and the common good" they took action.

2. Wise Holy Mother Church knew all these things for many centuries. She was also jealous for the interests of her Spouse, Christ, Who had established marriage as one of the seven Sacraments. She established legislation demanding that spouses live together unless excused by lawful ecclesiastical authority. The one exception permitting parties to separate on their own authority is proven adultery which has not been condoned by the innocent party nor compensated for by adultery on the other side. This legislation is contained in the Code of Canon Law, Canons 1128-1132. These Canons are binding in conscience. By failing to observe their prescriptions a person would render himself or herself unworthy to receive the Sacraments.

3. The Third Council of Baltimore further decreed that Catholics may not go to the civil courts either for separation or divorce without explicit permission of the Bishop of the diocese.

4. The Bishop of the diocese administers this important work through his representative in the Chancery Office. Appointments for hearings can be made with the secretary.

5. Lawyers are obligated by the prescriptions of this law. Generally they may do licitly what their



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Third Sunday of Lent

March 8, 1953

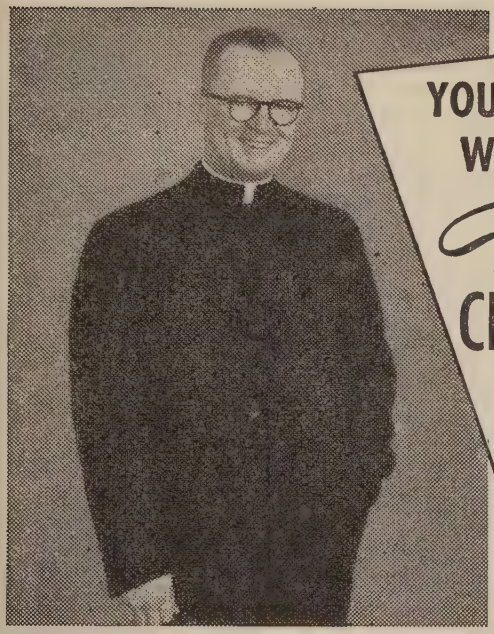
The Teaching Authority of the Church

"BLESSED are they who hear the word of God and keep it."

1. Hear the word of God! Keep it! The blessing is pronounced upon those who accept the Word of God on simple faith. The teaching of the Church sometimes may be difficult, sometimes easy, sometimes contrary to what seems reasonable to us. But the Catholic asks only one question: Does the Church teach it? This does not preclude examination into the foundations of the doctrine. But we do not await the result of that study. We hear the doctrine of the Church and keep it!

2. A review of Sunday pronouncements as reported in the press frequently leaves one with the feeling of a "lost weekend." Two errors seem dominant: (1) Religion is such a private matter that we need no teacher. (2) Religion is such a social matter that the Church derives its right to function from the State.

3. Theoretically, man can arrive at many truths of religion without divine revelation. Practically, the experience we have had in the



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The Trinity and God The Creator

A Commentary on St. Thomas' Theological Summa, Ia, q. 27-119

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natural sciences convinces one that man's investigations are too subject to error. In any event, there are many truths we cannot know without revelation guaranteed by an infallible authority.

4. Granted the Divinity of Christ, it is obvious that He could establish an infallible Church. Now, to create a fallible Church would have been to devise a system that could contradict His every teaching and still present these contradictions as His gospel. No sincere teacher would neglect to insure the integrity of his teaching as far as lies in his power.

5. Man needs the commanding voice of infallibility, especially when he is beset by stress of circumstances or passion. Nothing but the finality of "Thou shalt" and "Thou shalt not" can serve us at such times.

6. All authority derives from God and is limited by the plan of God. That includes the authority of the State. The right to teach in matters of faith belongs to the Church.

Book Reviews

Catholic Digest Reader

selected by the editors of Catholic Digest

Doubleday and Company, Inc., New York, 1952, pp. 500, $3.95

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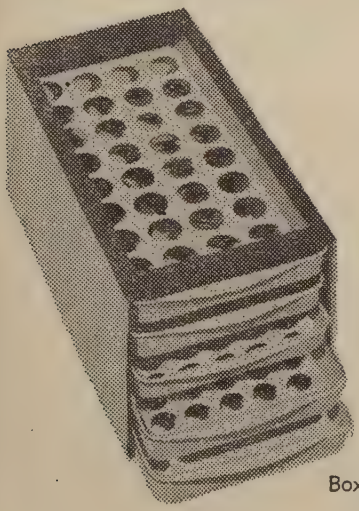

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The Sentinel Press, 194 East 76th Street, New York 21, N. Y., 1952. $.50

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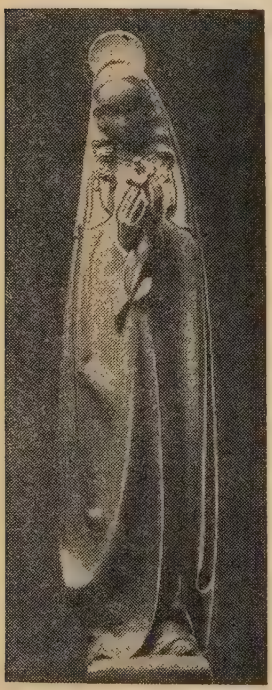
are Catholics, Protestants, Jews, or pagans. The priest calls at the desk and asks: "How many this morning?" Comes the answer: "Eight new arrivals, all unconscious and dying." The priest goes into the ward. He goes from one to the other. Each one gets, with the implicit condition *si sacramentum valet,* first Baptism, then absolution, and finally Extreme Unction. There is no element of scandal, no need for secrecy (and if there were he would know how to employ it), and the nurses are glad to have him there. And then that good samaritan goes on to seek others in the vastness of that abode of suffering.

Anyone who wonders about this procedure, and others, too, will find helpful information in the booklet under consideration. Father Forrest may be assured that this work of his will redound greatly to the salvation of souls.

We might call these words of the author the keynote of the booklet: "Let us, in our dealings with all souls, ever lean to mercy rather than to rigor, to gentleness rather than to harshness, to sweetness rather than to bitterness, bearing in mind that 'in the course of justice none of us should see salvation' and that 'blessed are the merciful for they shall obtain mercy.' "—W. Herbst.



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Continued from page 98

romances, engineers rushing to keep their schedule, tales without number of heroism and self-sacrifice.

If you have plenty of time, they say, take a plane; but if you're really in a hurry, go by train. The only time a plane gets off the ground on schedule is when you're late getting to the field.

New year's Eve, we had to get from New York to Pittsburgh in time for afternoon confessions. Our plane left at 11:30 (or did it?) and was due to land at 1:40 (theoretically) allowing lots of time.

It was a rough passage. We smiled loftily at the lady who got sick across the way, but then the fellow next ahead lit his pipe and we started getting queasy ourselves.

Anyway, we were praying fervently for a speedy recovery or a nice quiet crackup when we realized that the plane was twenty minutes overdue. Pittsburgh was overcast and we were making for Cleveland. That meant a trek down to Penn Station and a three-hour ride back to Pittsburgh. No afternoon confessions and late for the evening session to boot.

We sat out the whole three hours in the dining car, meditating on the problem of evil.

Next day we met a Dominican who had enplaned for Pittsburgh from Detroit. He ended up in Philadelphia. Somehow that made us feel a little better. As the lady at Berlitz used to say, "Schadenfreude ist die reinste Freude."

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Correspondence

Pre-Jentacular Meditation

Editor:

SOME time ago an anonymous correspondent found fault with the Seminary order concerning meditation. He made what, at first sight, looked like a strong plea for meditation after breakfast or at some time during the day. In spite, however, of the reasons which the writer gives for a later meditation, the early morning hour has always been found to be practically the best for meditation because:

1) If meditation is not made before business of the day begins, it will be subject to the uncertainties of time. The priest who does not separate himself from the common army of drifters and triflers and set himself a fixed time for meditation before Mass will simply not meditate after Mass and breakfast. At least not as a rule. There are too many other things claiming his attention. He reads the morning paper and becomes interested in the affairs of

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the world and quite distracted.

2) Meditation at any time will always have its difficulties for the average priest, until he has cultivated and developed a spiritual mind by means of much prayer and self-discipline.

3) The early morning hour, before Mass and breakfast, is a good preparation for the work and anxieties and trials and troubles of the day.

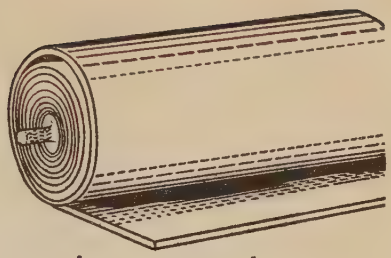
4) Meditation when one is still fasting and more or less sleepy, may demand some heroism, but without some heroism a priest will never become as holy as he ought to become and needs to become. Whatever pleas one may make for relaxation and however much the Church may connive and yield to the demand of numbers, the command of our Lord is and remains "be you holy as I am holy." No man or priest can hope to attain to holiness without much self-denial and some real heroism. Seminaries have a fixed timetable and they can hardly be made responsible if candidates for the priesthood do not acquire habits of regularity and of some necessary heroism.

Walter Stehle, O.S.B.
St. Vincent's Archabbey
Latrobe, Pennsylvania

'Amongst Ourselves'

Editors:

KINDLY tell R.G. that I have been a reader of THE PRIEST since the first copy; that when I receive it, I must read it in one sitting and cannot go without it and that I enjoy every page of



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it. — This, in answer to his Editorial Comment, January, '53.

In Xto.,
R.C.

New Hampshire

Editor:

CONGRATULATIONS on THE PRIEST's eighth birthday. I think you have done much good to souls through your editorial work, although it may not be apparent to you now. It's all recorded in the Golden Book upstairs. May God give you the strength to continue the good work for the priests of America.

Sincerely,
Claude Klarkowski

Chicago

'Darkey'

Editor:

IN your November issue, p. 854, the word "darkey" is used to describe a Negro. I think that if you would ask some of your priest friends active in the Church's direct apostolate to the Negroes of the country, they would answer with me that that is a patronizing word, and, at the least, in poor taste.

In the love of Christ,
(Rev. Mr.) Wallace G. Ellinger
Kenrick Seminary
St. Louis.

'Clerical Salaries'

Editor:

IF a Nobel Prize were to be awarded for clerical humor, I

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would nominate the author of "Clerical Salaries" for the honor. He can really "make funny" with statistics.

Why discuss clerical checks under the heading of salaries? After all, the Catholic Church has taken a position on the subject of social justice, the living wage, etc.!

The monetary rewards of clerical life in these inflationary days have given rise to a new industry —the "ready-to-wear, ill-fitting, poplin cassock," sideline of tailoring houses.

The boys who serve on the altar and work during the summer are now in a position to tip us. Those who sweep the pews are plutocrats in comparison with the curate.

But the dioceses are cognizant of the problem! Recently a sixteen dollar a month increase (53c per diem) was voted to meet the higher costs of living. This astronomical increment was added to the princely sum of $50.00 per month, plus stipends minus family — to use the reasoning of Mr. Keeler.

I don't think that priests mind this — but why should the noble word, salary, be reduced to the lowest possible denominator of clerical gratuities?

The discussion reminds me of a sally that greeted me one morning in visiting an old man in the parish. In answer to my cheery, "How are you this morning, Charley?", he replied: "I'm blind, I can't hear, I'm paralyzed. . . Oh . . . I'm in fine shape!"

He retained his sense of humor to the end. He died a few days later!

Sincerely,
Nelson W. Logal

Buffalo

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Correspondence

Our Lady of Guadalupe

Editor:

THAT is a beautiful representation of Our Lady on the front cover of the December issue of THE PRIEST. But what led you to think that that is an image of Our Lady of Guadalupe? All the characteristic features of that miraculous image are missing — the folds of her mantle, the form of the angel beneath her feet, her hair, the folds of her dress and the girdle with which it is tied, the stars in her mantle and the rays surrounding her. You will note, too, that the original bears no crown, and that no distinct veil but only the mantle covers the head.

Hail to Our Lady of Guadalupe, Empress of the Americas!

Sincerely yours,
Celestine Strub, O.F.M.
San Antonio

Assistant Lets Off Steam

Editor:

SENEX avarus et superbus. — Yes, "there's something positively inspiring about seeing an old priest still 'in there swinging'" (as Father Aidan Carr, O.F.M. Conv. wrote in the December PRIEST), but not if you know that he's "in there swinging" because of his greed for authority and stole fees ("stolen fees," some assistants call them), when he has been hoggishly hoarding for decades, all the while treating his assistants as flunkies and giving them only what may have dripped off his chin. Then there's something positively disgusting and revolting to young priests about the whole matter demanding the intervention of the authorities.

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